ESSAYS

ON

EDUCATION,

OR

PRINCIPLES OF INTELLECTUAL IMPROVEMENT CONSISTENT WITH THE FRAME AND NATURE OF MAN.

BY

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Nihil alienum ab homine.

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THE ſubject matter of theſe eſſays appeared in two publications about three years ago. Preſs errors had rendered the meaning of ſeveral paſſages in one of the books unintelligible. On account of the writer's great diſtance from the preſs, a ſecond correction was impoſſible. However in this imperfect ſtate the deſign in general was well received. The ſubject of both books was of one kind. The writer has now incorporated the whole, and with corrections and additions endeavoured to make the eſſays more worthy of the attention, which they were at firſt honoured with.

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Comparative Obſervations

ON

Government and Education.

IN every attempt to promote the happineſs of ſociety, the firſt ſtep ſhould aſcertain, how far the form of government, and diſpoſition of the people governed, are ſeverally ſubſervient to this end.

A common opinion is, that each form of government, be it monarchic, mixed or free, infuſes its own characteriſtic ſpirit and influence into the minds of the people.

Whatever the form of government is in any country, the adminiſtration in the few to whom it is truſted, and the ſubjection in the many that are governed, will in a great meaſure depend upon the diſpoſition and aptitude of their own minds to receive the impreſſion of the law: but it is not ſo clearly evident that this general diſpoſition is much or extenſively influenced by the form of law under which they live.

Well is it for the happineſs of mankind at large, that governments in their propoſed end do not vary ſo much one from the other, as the patriots of their ſeveral forms too fondly imagine. Under moſt forms the common happineſs is the grand end; and only within the ſmall circle of actual adminiſtration, is the difference of attaining this end at all ſenſible. Look round the globe, and

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the lot of the much ſuperior number, their ſole and unalterable buſineſs of life, is to labour for bread: to this great bulk of the governed, the matter is altogether indifferent, or contemplated with ſilent and diſtant veneration. It is the part of the governed to obey. How few out of the crowd look further! or are determined in their civil conduct by any knowledge of the ſpirit and advantages of legal inſtitutions, or by any higher motive to ſubmiſſion, than the ſenſe of ſome ſuperior over-ruling power. In men thus circumſtanced, are we to expect the ſpirit and emanations of the particular governments they live under, to operate with any remarkable force; or rather the one uniform effect—paſſive ſubmiſſion? If all governments were not the ſame in abſolute effect to the bulk of all nations, why ſhould we

ſee among ſuch various forms the ſame diſpoſition to obey, and in all forms, when circumſtances have led the way, the ſame diſpoſition to rebel? Why ſhould we ſee men old in ſlavery, tranſform at once to heroes and patriots, the reputed natives of free governments only? The comparatively few who poſſeſs property, and thoſe who actively conduct the machine of government, it is natural to expect, ſhould feel and reſpect the laws which exiſt for their ſafety and convenience, and which alone protect their envied ſuperiority. To adapt any ſet of laws to the uninformed multitude, and to counteract the riſings of lawleſs ambition, a mode of political conduct very foreign from the letter of any conſtitution muſt be adopted, ſufficient to warp any influence derived from familiar

miliar uſe and well grounded perſuaſion. Offences in the ſtate outſtrip the law, evaſion and ſubterfuge take new forms and ways every day; while the law itſelf is ſlow and permanent, and muſt often be ſtrained beyond the point of right to check the firſt inroads of evil. Thoſe of property, who moſt ſtand in need of good laws, but want themſelves good principles and habits, in their own order and graſping at greater objects, they are as rapacious and ambitious as the moſt needy. Such little influence has government on the major part of mankind! And it is evident if there was not ſome meaſure like education, univerſally diffuſed through all ranks, and more familiarly blended with private life, there would be no ſtate of ſubordination.

Moſt forms of government are ſaid to be congenial with their ſubjects, and created from ſome predominating turn of mind and qualities in the people. If theſe qualities exiſted previous to any eſtabliſhment, that eſtabliſhment is evidently not the original ſource, or the means of perpetuating their adoption. Man made his own laws; like the ſculptured image, they reflect the favorite features and paſſions of the maker, but not his power of creating and faſhioning. Inſtead of diſcovering congenial agreements of government and ſubject, it is not eaſy to find any point of truly coincident fitneſs. The perfection of governments, the imperfection, and eſpecially the mutabilities of human nature, are ſo many obſtacles to this deſirable ſtate. The grand ſe-

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cret of government, is to preſerve a juſt equilibrium: but he vainly attempts this, who regarding every light breeze of popular humour and ſentiment, turns as that does, and would accommodate the immutable law thereto. The identity of right and wrong has remained time immemorial: how are we to fix that belonging to man! His purſuits and propenſities are conſtantly changing; his guſts of one age become antipathies in another.

Nolumus leges Angliæ mutari.

We rather hope and wiſh the wiſe conſtitutions, which ages of experience have matured, ſhould remain ſtabile; and if conceſſion is on either ſide made, that the gradual depravation of taſte and manners in the people ſhould ſubmit to law—the ſtandard of reaſon and juſtice.

It is the proud theme of the Engliſh to attribute much of their civil proſperity to a ſingular conſtitution of government. How much more natural and rational is it to recur to the firſt ſource—to attribute this proſperity to their own manly virtues and habits, than to the mere ſecondary effects of a form of government—a form no leſs indebted to chance than deſign in its gradual formation. The whole has been aſſimilated together from materials adapted to the intereſts of contending parties, or ſuitable to the times and particular neceſſities of the people—a ſtructure raiſed up in different ages, in the conſtruction of which, workmen of all deſcriptions have contributed their ſeveral labours, and therefore impoſſible to be that combination of perfection and ſymmetry, which in exceſs of partiality

tiality is attributed to this, or to any other form of government. Out of this mixed work, compared rules and obſervations have perhaps produced a ſyſtem nearer to perfection than any before known; but not the perfect ſyſtem which all men may fancifully admire, but none will ever ſee the actual exiſtence of.

The pureſt virtue is in ſome danger when too much confidence is placed in its own ſtrength. Let us not vainly imagine that this beſt of conſtitutions, whatever peculiar excellence belongs to it, is exempt from the danger of unguarded moments. If the ſame ſtorms, which of old tore aſunder the complicated frame, have with recoiling force daſhed together the diſunited parts into ſolid and laſting compact, chance has happily completed what in all reaſon could

could not be expected. The winds may blow, the ſhip may ſail to accuſtomed ſenſation, long after a ſpirit hoſtile to the conſtitution has broke in, and left no fragment of the wreck behind.

Far be it from me! and peace never reſt on the head of thoſe men, who in the ſtate of ſociety, ſuch as it is now, would ſet about, under the pretext of reform, to weaken or break the fine wove bands that keep men together in ſome tolerable degree of union! Such men may promiſe, and ſome may wiſh to give a reſponſible pledge for the event of their meaſures. Alas! it is infinitely beyond their power to ſay effectively to the people, once excited, *Hitherto ſhalt thou go, and no further.* Diſreligioned and unprejudiced as the loweſt peaſants and mechanics are now, is the conſtitution of any thought to them?

them? or will they ſtop their career at the bidding of grave temperate leaders? Will the million bend to the thouſand, when the lion's ſkin of rule is once thrown off? The French revolution is no precedent to England. The provincial peaſantry in France, long fettered under an arbitrary government and a ſuperſtitious religion, are a century behind in free diſcuſſion and information; nor is the preſent French government yet to be envied or imitated. Without a very deep inſight into human affairs, and without any gloom, it is natural to forecaſt that the popular rage will not even there ſubſide, till ſociety is reduced to its firſt principles, pure equality; till their inſtigators ſucceſſively fall victims to the power of their own creation. Far from thinking experience any rule, it is not poſſible in our time

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and ſtate to prefigure any event, but national deſtruction alike to all ranks, were means of reformation, ſuch as are contemplated by zealous but injudicious men, to take place. In an extended view of things we ſee all forms of government and all codes of law in the ſame ſtages of civilization, to be much alike; that they are but varieties of one ſpecies, which all reſemble each other in that grand particular, the common good. Therefore he vainly goes about to amend the ſtate of ſociety by ſeeking to change the government. Throw down one government; another and the ſame phœnix will riſe from the aſhes of that juſt expired. All the change that the common herd of mankind have experienced in ſucceſſive revolutions in various nations, has been of maſters and not of meaſures; except it has been

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their worſe fortune to bring down all ranks to their own level. Let us therefore reſt aſſured that any ſet of men collectively, under ſimilar circumſtances of time and people, will and muſt act the ſame; that the change of one groupe for another, can only tend to continue the bleſſings which are now realized, and are only pictured in higher colors to cheat imagination, and to ſerve the purpoſes of ambitious or deluded zeal. The political happineſs of the bulk of the people, reſts ſimply on their own religious and induſtrious habits. It is in their own hearts, or no where. The plain truth is—that man is by nature ferocious, aſpiring; his ambitious are more powerful than his gentle qualities. The greater phenomenon is, that government ſhould under any ſhape exiſt at all, than it ſhould not; inaſmuch as the

the deſire of ſuperiority prevails over the diſpoſition to obedience: and all men in the ſtate, who have compoſed their affections to the love of order and peace, viewing moſt modes of governments as things nearly indifferent and only material in the way they are obeyed and adminiſtered, and alſo anxiouſly looking to the immeaſurable events of alarm and ſtruggle, will rather acquieſce in that beſt of all governments under which they live; truſting its complete operation to the better diſpoſition of the national mind.

Deviations in ſome degree from the principles of our conſtitution are confeſſed on all hands. It is in vain to diſſemble. In all governments ſuch deviations will take place. In general they are accommodations to the public temper—the neceſſary effect of the national

tional mind. The extended and ſudden effects of printing, the influx of wealth, naturally produce change; and in conſequence, the revolutions in manners and ways of thinking have been very great in a ſhort ſpace of time. Who will ſay that the national mind is now congenial and one with the ſpirit of our conſtitution, or will bear the ſame licence, which if our plain and rude forefathers knew how to acquire, they were well diſpoſed to value and properly uſe? If the principles of government are ſtationary as they ought to be, and the public mind is far removed and veered from this point, either one or the other muſt recede. While the public mind is ſuffered to take its courſe without coercion, it is prudent to bear, tho' we cannot approve the arbitrary bend of the law

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to the times. It is more prudent to comply, than to inſiſt on the application of principles which the people are no longer fit to bear; and fooliſhly to invoke a heaven for ſouls unmeet, or only fit to abide juſt where they are. Theſe diſcretionary compliances of governments, when they are many and long continued, are certainly hazardous. They weaken confidence and reſpect in the ſubject. They are plauſible handles to ambitious men, for ſubverting order in the ſtate. They at beſt can be looked on as palliating remedies, by which we gain time for more durable and efficacious means. Thoſe means are national education. The proper inſtruction of each claſs would ſoon bring back that æra of civilization and mind, in which the conſtitution drew its firſt breath and principles. Whatever force

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public government is ſuppoſed to have in controuling and regulating the paſſions in manhood, it has certainly no power in the earlier ſtage of life. In this period, education rules with unlimited ſway. Conſidered collectively, and under the poſition that all the uſe was made of it that might be, it appears to be a full and abſolute empire over the hearts and underſtandings of ſociety, holding in ſubjection at leaſt one third part of life, and laying the foundation for the government of every ſucceeding ſtage. The public inſtitution of youth conſidered in this light affords much matter for inquiry, and new reſources for eſtabliſhing ſubordination and true liberty. National benefit has been at moſt an object of ſecondary importance in education, and

little ſtreſs laid upon ſome particulars, having only in view the private benefit of the pupil, that riſe much higher in eſtimation, when the community is ſuppoſed to ſhare the future good effect.

It is not meant that the whole nation is to be educated—trained out in all the arts becoming a gentleman. Mankind is diviſible into two great claſſes—of government and ſubject. Thoſe who poſſeſs property in the ſtate, being all intereſted, and contributing in various degrees to the adminiſtration, ſhould have the utmoſt force given to their abilities. The ſubject, or thoſe who poſſeſs the leaſt property, ſhould be aſſiduouſly trained to induſtry, and both claſſes be impreſſed with religious and moral habits. Such a ſyſtem carried into effect with zeal and perſeverance,

verance, would not only preſerve the preſent happineſs of any nation, but alſo prolong its exiſtence much beyond the common periods of duration.

On Public Education.

PUBLIC ſchools, under which term are comprehended royal and free foundations, and alſo thoſe numerous private ſchools, which under a ſmaller ſcale purſue the ſame ſyſtem, are equally ſubjects of the following ſtrictures. An acquaintance with the dead languages, which the firſt founders conceived to be then the only means of promoting knowledge, is the firſt principle of theſe foundations. Sciſms in all things in the courſe of time ariſe; and there is an opinion, not without its advocates, that the claſſical part of public education might be ſafely omitted,

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and much time and labour ſaved in the improvement of the underſtanding. Now that the rudiments of our native language have been judiciouſly traced and arranged, that the ſtandard purity of ſtile and diction is well aſcertained, and the matter of antique learning throughly interwoven, ſome have queſtioned, why do we yet fondly hang on this foreign aid, and neglect the uſe of thoſe powers independently which we poſſeſs within ourſelves—which languiſh and die for want of proper exertion? They argue, if the living is not yet equal to the dead languages, their adventitious aid has been called in to no purpoſe. Without any ſuch auxiliary means, the Grecian tongue attained a high degree of perfection. But the moderns with ſo many ſuperior advantages before them, are ſtill un-

equal to the copy they would laboriouſly imitate; and if unequal, why do we lean longer on fruitleſs imitation, and not exert thoſe powers of invention by which our great maſters attained their envied diſtinction? To theſe queſtions, and many more that may be conceived on the ſame head, it is to be anſwered, that there is not ſufficient ground for aſſerting that the Engliſh, and ſome other modern tongues, are inferior either in point of matter or ſtile, to the dead languages. The dead languages appear to us in their beſt and moſt becoming dreſſes: their moſt eminent writers alone are in our hands. Impartial poſterity has conſigned to merited oblivion the traſh, and ſelected a ſpecimen of ancient literature from the heap of worthleſs lumber, which very few are able to make for themſelves

ſelves in their vernacular tongue. Faſhion, prejudice, novelty, keep afloat the maſs of daily productions that would diſcredit any language, and which proportionably ſinks the fame of thoſe few rare writers, that are to be held up as juſt ſpecimens of the ſtate of literature.

——————— "I think
The nightingale, if ſhe ſhould ſing by day
When every gooſe is cackling, would be thought
No better a muſician than the wren.
How many things by ſeaſon ſeaſoned are
To their right praiſe, and true perfection!"

Allowing it therefore to be true, that all the excellences of ancient literature have been transfuſed into our native language—that numberleſs new ideas and refinements derived from extended commerce, and improvements in arts and ſciences, have enlarged the

former boundary; ſtill the taſk of exploring any degree of knowledge in foreign tongues, is admirably conducive to the improvement of young minds. The arduous difficulty, and ſlow progreſs attending ſuch reſearches, inures the mind to labour and trial, to patience in examining, to clearneſs and preciſion in comparing and judging. Zeal and ſagacity keep equal pace. Thoſe beauties, we curiouſly ſeek, and diſcover with admiration in foreign travel, in our nearer reſearches at home, and immediately preſent to our ſenſes, too often barely attract notice. The force and propriety of thoughts when changed into another language, is juſtly appreciated, and with more eaſe; coming under the eye in two various idioms, we at once diſcern how much is due to ſentiment, and how much to diction.

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In collating the dead and living tongues, that highly finiſhed poliſh is acquired, which the reſort of different provincials to the ſame centre of communication, as certainly gives to manners and converſation; and which the ſolitary ſtudy however intenſe of one language, or one dialect, will never produce. Of the many advantages of a claſſical inſtitution, grammar, the firſt and eſſential ſtep in all ſchools, ſhould alone give the eſtabliſhed method the preference. The extent and intricacies of the Greek and Latin tongues are ſo extremely great, that like figures and the mathematical elements, for ſome years they may be ſaid only to exerciſe the mental powers. Amidſt the perplexing difficulties of grammatical analyſis and a new language, the young mind emerges wonderfully clear and dilated. It muſt

be

be owned that common minds are too frequently embarraſſed to make much ſelf reflection, or to adopt as their own the ſpirit and refinement of claſſical literature. The matter, the *ſuppellex animi*, that is acquired in the courſe of a claſſical education, may be well judged not to compenſate the coſt of years and labour that is expended in it. If *exerciſe* only of the mental powers was not the principal and deſigned object of a claſſical education, it would be wrong to devote ſo large a portion of life, as is conſumed in moſt ſchools. The pupil after all leaves ſchool with very little abſolute knowledge: what is more valuable, his mind is prepared to receive and free to diſcover it. He has the vaſt book of nature open before him, and a judgment free and enlarged for looking into it. This is certainly

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the object of claſſical inſtruction, or ought to be firſt to prepare the mind for comparing and judging, before we crowd and ſtore it with other men's ideas and ſentiments. It may be the more oſtentatious and envied part, to enter the world with the adopted glitter of foreign knowledge, but no way ſtrikes deeper at the root of progreſſive improvement. Like ſhadows of a ſhade, we ſhall always approximate, but never touch the original.

The exerciſe of the young mind as practiſed in public ſchools, if all conſideration of ancient learning is left out of the queſtion, is ſimply of itſelf an excellent method; nor would it be eaſy to deviſe any better, or any way comparable, except it ſhould be abſtracted elements of mathematics and numbers, that exerciſe and ſtrengthen the

the mind, and at the ſame time leave it free and unprejudiced. In poſſeſſion of what is truly excellent, we leave public ſchools, and proceed to point out what is not. All ſchools are perhaps overpraiſed. Early imbibed habits of reverence and a grateful ſenſe of mental acquiſition, excite ſtrong prejudices. The *Amor ſcholæ* is carefully tranſmitted from the parent to the child; but thus encouraged by parents, and eagerly eſpouſed by boys themſelves, and in mixed ſociety excluſively formed into a party opinion, it becomes no proper medium of truth; and readily blends in eſtimation the good with the bad, the defects and abuſes with that high degree of credit, which truly belongs to public ſchools. The evils or defects ariſe from the nature of the inſtitutions, and principally

cipally regard two objects, the morals and the health of the ſcholars.

The largeſt ſchools, averaging one year with another, contain three hundred boys. Seven maſters uſually ſuperintend this number. Under an equal diſtribution, each maſter will have more than forty under his own immediate care. His care can only extend, and as far in reaſon as can be expected, to ſchool hours. The courſe of claſſical inſtruction is as much as the maſter can well deliver, or the pupil receive, in the allotted ſpace of time. Afterwards the wearied uſhers retire to employ or amuſe thoſe few minutes of time which they can call their own. The boys in a ſhort time prepare their cuſtomary taſk, and they then purſue by themſelves, without interpoſition, thoſe pleaſures

ſures and occupations moſt agreeable to their ſeveral inclinations. In the happy gaiety of releaſe from ſtrict diſcipline, their hearts expand; they view with tranſport and indiſcriminate choice, the firſt objects that come before them. Whatever theſe may be, good or bad, no watchful care is ready to guide, no arbiter but chance to determine the choice. But what object will be long innocent, or quite harmleſs to a boy, who is ſuffered to act unreſtrained under ſuch excited prepoſſeſſions? His pleaſures will be vices, and his exerciſe noxious. Who does not obſerve the effect in domeſtic education, that children kept one part of the day under ſtrict controul, and left to roam at pleaſure in the other part, betray a degree of levity and raſhneſs proportionable to their previous confinement? This unnatural

natural deſertion fruſtrates all that has been induſtriouſly done before, if the youthful heart breaks not, before it bends to ſuch ſudden change. If this conſequence is drawn from a ſingle boy, what is to be expected from ſo many aſſociated together? The mutual communication of common ſentiments and purſuits, which among boys are rarely the beſt choſen, heightens and confirms their force. All virtuous ſcruples and weaker motives yield, and the ſenſe of ſhame or wrong is done away in the general conſent. They ſee no characters to bring into contraſt with their own, no intermediate aids by which they may compare, and judge, and form ſome proper ſtandard of conduct to themſelves.

The world is the beſt ſchool, and with ſome reaſon ſaid to be ſo, if the

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ſchool of youth is to be denied the intervention of thoſe uſeful aids, which in mixed ſociety break aſunder the combinations of mankind, and weaken their contagious paſſions and purſuits. Proportionate diverſities of age, ſex, and temper, which always take place in the world as if it were by ſome ordinance of nature, happily impede their running into one coherent ungovernable maſs. Would not ſtrange inconveniences and monſtrous habits prevail in ſociety, if the other claſſes of life lived apart without intermixture? The ſympathy of common infirmities in the aged claſs would be increaſed beyond meaſure by the complaints of each other. Manhood not reſtrained by their experience and caution would be loſt in headſtrong purſuits. In ſhort by mixing claſſes of life, all the prevailing paſſions belonging

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ing to any one claſs are weakened or meliorated; their extremes are exchanged or corrected by oppoſite qualities, and become middle virtues. Few inſtances are known to us of ſeparate combinations in the more advanced ſtages of life; where they do happen, the characteriſtic paſſions are carried to their higheſt pitch, and either excite the ridicule or contempt of the reſt of the world. In manhood ſtrength of reaſon muſt in ſome degree obviate the effects. In ſecluded dotage the effect may be harmleſs and only pitiable, and muſt ſoon end with it. In youth where paſſion is ſtrong and reaſon weakeſt, the ſecluſion is more intire and numerous than among any of the other claſſes; in conſequence the affections of that age are raiſed to a higher pitch than they could be by any other

means; and a degree of debauchery and profaneneſs pervades ſchools that is unexampled in moſt other ſituations in life.

It may be alledged that the intercourſe of public ſcholars is not ſo ſtrictly limited as repreſented—that the vacations bring them acquainted with mixed characters and ages, and give an oppoſite bias to their purſuits and ardours. The vacations are in no proportion, not a third, to the time occupied at ſchool; and however diverſified or well directed by the parents, it is hardly to be expected that the few tranſient impreſſions at home will ſupplant their more inured and favorite propenſities of ſchool. But pleaſure is the buſineſs of vacation, what the child long abſent naturally expects, and parents equally promote: beſides how often is the child

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of fortune, when he returns home, wholly neglected or given up to worſe ſeducers than even his puerile companions. If boys are to be brought together for emulation, or for any of the ſeveral advantages of public inſtruction, that we may not loſe as much as is gained, we ſhould endeavor to prevent the natural ill conſequences of a numerous aſſociation. Of this care and prevention I ſee nothing in public ſchools, or indeed in the expectation of parents themſelves. As long as they act within the pale of duty, and cuſtom and the world are ſatisfied, they rarely think of tranſgreſſing it: but no law, or faſhion ſhould preſcribe to parental exertion; as no exertion is too much, no time, or ſolicitude is to be compared with the rueful conſequences of an heedleſs education. The teachers

full occupied with the anxious and laborious duties of inſtruction, are incompetent to any thing further, than the chaſtiſement of thoſe few offences, that can be detected in their confined ſphere of obſervation. The appointment of monitors in public ſchools indicates ſome conceived idea of the neceſſity of a ſuperintendence auxiliary to the claſſical inſtructor; but is altogether in its preſent ſtate inadequate to the deſign. They are ſelected from the ſenior boys, and report offences to the maſter that come under their notice during his abſence. This power, as it happens to all delegated power, is feebly executed and ill obeyed; for who will ſtand the infamy of bringing an aſſociate to correction? Let this inſtitution which now exiſts only in name be made really efficient. Inſtead

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of delivering boys over to idleneſs and ill choſen pleaſures when ſchool is over, let men of ſuperior age, of approved judgment and character, receive them, to adviſe, to guide and direct to what is proper, innocent and uſeful. If the guidance of the heart is no leſs difficult and important than that of the underſtanding, the intervals between ſchool hours will furniſh full employment for as many monitors as maſters. The regulation of amuſement, exerciſe, converſation, private reading, the culture of religion and manners would be the leading objects of the monitor's office. He would alſo carefully obſerve indications of natural genius. In this point alone public education might be made of very extenſive uſe to ſociety; but as it is amidſt the cares of claſſical inſtruction, the maſter has neither the

inclination or leiſure to attend to it with that care and preciſion which is neceſſary in this important point. I will not attempt to detail in its full deſign, the propoſed office of a monitor. Whatever rules were laid down, much would depend upon the qualifications and addreſs of the monitor himſelf, and a judicious application of them to occaſions, and to the infinitely varying diſpoſitions of boys. It plainly appears that ſuch a director—an *arbiter elegantiarum* is highly wanted in public education, and alone wanted to make it more eligible than any other mode of education. The idea of a monitor preſiding and watching over the private hours of ſcholars, is no way repugnant to the diſcipline of ſchool or the maſter's authority. Both will receive additional force and vigour from the inſtitution,

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and the general diſpoſition to inſtruction will be rendered more favourable. The controul of moral conduct and recreation, is often the ſource of pique and diſguſt in the pupil; he conceives that interference to be arbitrary and capricious, which is inofficially and irregularly, as it muſt be, exerted; the diſguſt is carried on from the guidance of his moral conduct to that of his literary inſtruction, to the great prejudice of learning and ſubordination of the ſchool. Let the liberal preceptor be no longer ſhackled with the vexatious duties, which maſters of the moſt common accompliſhments are wholly exempted from. Free from its moſt perplexing difficulty, the office of teaching will be then plain and eaſy, and not the painful anxious charge thrown upon one man's ſhoulder, that is in na-

ture the multiplied care of the ſeveral parents. They find moſt ſenſibly that the offices of maſter and monitor are hardly compatible in the ſame perſon; for moſt parents on trial give up the attempt as impracticable. Still of the two the parent ſhould ſeem the moſt fit, if any one is, to combine the characters. If he has more ſenſibility, and is more quickly alive to the indocility of his ſon, paternal ardour that expects much ſhould forgive much: but if a parent qualified by duty and nature, is unequal to the taſk, how are we to expect it from a ſtranger occupied by an endleſs variety of diſpoſitions and concerns? It is not an extreme ſenſibility that unqualifies a parent, for that of all things ſhould qualify him moſt to be the maſter of his child; but the various and jarring duties of inſtruction

ſtruction and monition. If theſe duties are incompatible in the perſon of the parent, they are certainly much more ſo in the mere inſtructor.

In an education that is already coſtly, the additional expence of any new appointment will be the obvious objection. The education of our riſing youth is an object of the firſt national importance, and well deſerves the public regard and ſupport. The national benefit of education, ſo remote, ſo imperceptibly progreſſive, and often contrary to private intereſt, is of little conſideration to individuals. Individuals cultivate with a ſpare and careleſs hand for fruits which they themſelves may never reap. Communities having no partial views of age, or perſon, or time, look forward with equal ardour to the intereſts of the preſent generation and thoſe

thoſe of poſterity. From their permanent and diſintereſted ſpirit, which always remains the ſame, and not from the ſelfiſh views of fluctuating individuals are the propoſed improvements to be expected. In this inſtance, I will only ſuppoſe the expence to be equal to that of claſſical inſtruction, which is well known to be not the tenth part of the extraneous charge found in ſchool bills. Some articles of expence which form no part of liberal education will certainly fall within the monitor's power to curtail, enough perhaps to bring back to the parent a ſaving equal to the appointment.

If the evils or defects of public ſchools were confined within their own boundaries, and did not influence afterwards private ſcholars, who come to the univerſities well diſpoſed and pure

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in manners, the evil would be local and not ſo important. Under this diſadvantageous influence too many inſtances certainly occur where all proper precaution has for a long time previouſly been taken in vain, and a ſhort taſte of an univerſity life has blaſted the faireſt expectations. From hence unjuſt concluſions are drawn that diſcredit the univerſities and private education, and that alſo confirm the preference given to the preſent ſyſtem of public ſchools. Circumſtanced as private ſcholars are at their entrance, how is firmneſs in their firſt principles rationally to be expected? From a ſtate of controul, they ſuddenly commence maſters of their own conduct, expences and pleaſures—maſters in as abſolute a ſenſe, as they will be in any future period of their lives. No man in any ſtage of life

life can live unaccountable to ſome ſuperior power. That reſponſibility annexed to a collegiate life is little ſerious when the laſt appeal to be made is to a father's liberality. The univerſity is a regular gradation from youth to manhood; and this degree of eaſy freedom, where proper habits have been before impreſſed, is requiſite and well deſigned, and no ill conſequence in the common courſe of things could poſſibly reſult. But it is now the misfortune of private ſcholars to have more than their own paſſions to withſtand. They are ſurrounded by a greater number bred in public ſchools, or by thoſe who have adopted their manners. Birth and fortune ſucceſsfully recommend imitation. The ſuperior addreſs of their new companions, improved by a larger ſphere of intercourſe, eaſily obtains

tains an aſcendency over the leſs experienced private pupils. Now the hour of need and danger is at hand, the watchful care which hitherto preſerved them is imprudently taken away, and it is well if all the advantages acquired with much coſt and labour by private tuition are not thrown away. Conſidering the ſudden tranſition from ſubjection to command—the encouragement of ſuperior number, and the flattering invitation of vice itſelf to juvenile paſſions, their defection is more natural than their preſervation would be. To the duration of moral habits once impreſſed—to that mild and dignified exerciſe of authority throughout the univerſities, which in ſome degree inſpires reſpect and love in all—it is owing that ſo many eſcape as do in this laſt ſtage of education.

To

To reduce the advantages of private tuition to a certain iſſue, the ſame guide who directed the pupil in his firſt ſtudies muſt accompany him through the univerſity. Under preſent circumſtances this coſtly and laborious courſe is abſolutely neceſſary; where a parent is fixed to do all within his power for the welfare of his child, the future ſatisfaction and filial gratitude will amply repay the toil.

" Or if he prove unkind, as who can ſay
" But being man and therefore frail, he may;
" One comfort yet ſhall cheer thy aged heart,
" Howe'er he ſlights thee, thou haſt done thy part.

Cowper, Tirocinium.

With firm confidence mixed with conſcious pleaſure of diſcharged duty, he afterwards commits his child to the ſtormy ſea of life; a very different

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ſcene from either ſchool or college. One is an artificial plan of human invention; the other is the ſtate of mixed ages and ſexes into which men naturally run freed from reſtraint. The bands which have ſo long held the impriſoned pupil are now to be looſed without danger. Mixed ſociety is falſely charged with that corruption which long before began and iſſued forth from large ſeminaries of boys. In the concourſe of perſons whoſe ages, habits of thinking, and manners are promiſcuouſly blended, and vary ſo much one from the other, thoſe powerful combinations which were formed in ſeminaries are either broke, or the new never take place with the ſame fervor and zeal. Here vices and virtues act with oppoſite force. It is ſeldom the peculiar unhappineſs of man in the common intercourſe

tercourſe of life to meet with any great number uniformly diſpoſed to a life of profligacy, or a concerted courſe of villainy; and no more can he frame to himſelf the chimerical lot of finding many aſſociates equally devoted to ſecond his views were they quite the reverſe—good and honorable. As ſoon as he enters the wide world he ſtands alone; he reſts ſelf ſupported and adviſed. What is good and well choſen he owes to himſelf. What is bad, it is falſe to aſcribe to the common example and ſeduction of thoſe around him.

The great outlines of characters are ſo far decided in the period of education, that of the good and bad, there is as little probability of the amendment of the one as the defection of the other. Hence thoſe omiſſions however ſmall

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and trifling in their firſt beginning, are important and laſting in their conſequences. In reforming public ſchools the ſource of this contagious miſchief is ſtopped. The public mode of education is ſuſceptible of all the advantages which diſtinguiſh private. The difficulty and expence is great of uniting both at home, and will be then confined to a few individuals; and ſome great advantages which are certainly derived from the public inſtruction of youth, would be loſt to the community. When the cuſtom of fathers is to bring their children together to a few ſchools of eſtabliſhed credit, it is eaſy for the public eye to glance over what is proper or wrong in the national education. Separated into the numerous minute plans of private education, who is to judge and examine but the

very friend and favourer of the plan? Extended further into the ſolitary abode of domeſtic tutorage, what wide room is left for abuſe and remiſſneſs? Bound no longer by the common conformity to public education, it is well if ſometimes a thoughtleſs parent does not leave his child without any inſtruction. Genius muſt be often ſacrificed to an injudicious choice of maſters; and the judgment and deſtination of abilities would be wholly conſigned to the diſcretion of parents. This would certainly be the iſſue of home education, if it ever became generally received. Thoſe who now ſtand out from public ſchools, are a few perſons who ſingularly and conſcientiouſly act from principles of parental duty, and an extreme regard to the leaſt exceptionable mode of education. The multitude, it is to be feared, no longer

longer impelled by the influence of fashion, would either chuſe bad maſters or none at all.

It is under a reformed and well regulated ſtate that this indiſcriminate and general recommendation of public ſchools ſhould be underſtood. As public education ſtands now, the advice cannot with regard to ſcholars be univerſally applied, or applied to any boys whatever, without ſome reſervation. There are boys of a certain temperament, endued with ſuch a ſpirit and diſpoſition to irregularity and exceſs, that they cannot with any chance of eſcape be truſted to the opportunities and excitements of a numerous and unguarded aſſociation. For minds of another claſs, where the paſſions are ſlowly rouſed, and ſome conſtitutional timidity enſures a deference to the maſter's authority

and parental advice; for ſuch minds a public ſchool is the proper ſtage. Unguarded licence and general example that would at once precipitate the mind already giving way, prove an uſeful ſtimulus to their cold reſerved character. The artificial heat acquired is not more than enough to force forth ſeeds of virtue, that before would have remained lifeleſs, or never have reached maturity.

To conſtitutions even of this kind, public ſchools are not to be recommended without this degree of reſervation—that a due regard ſhall be paid to the improvement of the animal as well as intellectual powers.

Keeping in view this two-fold care of youth—of the body and mind, I ſhall proceed to offer ſome remarks on neglect of this care and on the great

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and obvious change that is observed to have taken place in the received principles and method of education.

On the Revolution

IN

Engliſh Education.

COLLECTIVE ideas of national education are eaſily acquired. Slight obſervation marks with a ſufficient degree of preciſion, the prevailing features of European education. The Engliſh education is learned, verging to the polite manners of the French; polite and elegant accompliſhments diſtinguiſh the French; taſte and the finer arts, the Italian; the German is martial and learned; the Ruſſian having grafted ſcions of refinement from every nation

nation upon a wild ſtock, is yet uninformed, and hardly to be characterized. Such an education under a better clime and milder government preſages the happieſt conſequences. Living obſervation atteſts the truth of theſe general traits, and hiſtory affords records no leſs deciſive of inſtitutional cuſtoms in preceding times.

Before the reign of our Elizabeth, the character of education in England was martial and romantic. Proweſs and hardy valour led the way to favor and celebrity, as much as polite learning and elegant accompliſhments do now. The elder ſons of rank and fortune, conforming to the cuſtoms of feudal tenure attended the ſovereign in all his military expeditions. A father conſidered the devoted ſervice as the

profeſſional vocation of his ſon. The honor of his houſe and name being mentally attached to the lineal deſcent of his property, he excluſively trained his inheritor to arms. The younger children of leſs hereditary conſequence, were abandoned to ruſtic pleaſures, or placed in the neighbouring monaſteries. Theſe inſtitutions afforded ſome ſhelter to neglected ſcience; but chiefly conducted with a view to controverſial diſpute on religion, were hardly leſs warlike in principle and effect, than the real profeſſion of arms; and the partial ſecluded culture is in no degree a collective idea of the national education compared with the military. In the intermiſſions of war, chivalry that ſo long influenced the cuſtoms of Europe ſuffered not the arts of peace to gain ground.

ground. Tournaments and duels excited in peace the ſame martial ſpirit, that hoſtile animoſity did in war.

Chivalry at length declined; pecuniary compoſitions were accepted in lieu of military ſervice; the ferment of enthuſiaſtic paſſions ſubſided; and the ſcientific improvement of the nation commenced. Why, chivalry declined; why, ſcience roſe triumphant over the wild weed, ſome natural as well as political cauſes are to be aſſigned. In circumſtances of leſs moment in ſociety, and that revolve within the date of life, how extremes ſucceed extremes by turns abſorbed in the vortex of faſhion and novelty! Science now preſented to the nation's mind weary and aſpiring a ſplendid object, as their relinquiſhed flights of heroiſm appeared common and inglorious. The new

object

object awakened ambition that was now palled, by drawing a plainer line of diſtinction between the different orders of the ſtate. Groſs perſonal ſtrength was not more the excluſive privilege of the noble, than the vulgar: the mode and addreſs diſplayed in applying it, conſtituted all the eſſential difference. A learned culture promiſed a diſtinction that the leiſure and eaſe of ſuperfluity was alone able to reach. The legal conſtitutions ſuper-added a peculiar privilege that ſet the learned order conſpicuouſly apart. The *legit ut clericus* admitted only within the pale of mercy thoſe who could read, and rejected the illiterate culprits, the only, if any were, the proper claimants. At this period of civilization, the title to impunity would be no motive to thoſe, whom affluent or eaſy circumſtances place

place above the temptations of indigence, becauſe they anticipate not, that they will ever be obnoxious to criminal puniſhment: but in thoſe more licentious times and manners the certain exemption was to all ranks an enviable privilege, and high raiſed the eſtimation of the literate character. Engliſh tranſlations of the claſſics, about this time, concurred to raiſe the importance of literature. Even in the Engliſh language, much more in the original, the compariſon of modes of thinking was too degrading not to be felt, and prompted men to examine beauties in their own native form, that pleaſed ſo much in pictured reſemblance. Of courſe ſtudies ſo favoured as they were, and ſo difficult in the infant ſtate of literature, engroſſed undivided thought and eſteem.

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All the reputed cauſes of the revival of learning, perhaps not all the real are aſſigned: but certain it is, that the national education which was before entirely military, became about the reign of Elizabeth literate. The founders of public ſchools, then availed themſelves of all the didactic methods of the ancients in the one article, literature; but not in athletic exerciſe, which ſeems equally to have been attended to in their ſchools. The education of the ancient empires, I mean that part of it encouraged by public authority, was purely athletic. Both the Grecians and Romans, admitted under the name of *Gymnaſia, & juvenales ludi*, various manly exerciſes, by which their education formed ſcholars equally fit for the camp as the ſenate: even the ſenate and more popular aſ-

ſemblies

ſemblies frequent in thoſe ſtates required an athletic active education. Great muſcular ſtrength could alone ſupport an elocution animated enough to impreſs an audience of five thouſand, and often in uncovered places. It was as requiſite for thoſe ſenators to hold their arms prepared to act, as their voice to perſuade; one was often the next and deciding ſtep to the other. Athens the firſt ſtate for eminent men, did not countenance literature and the fine arts, in any degree equal to their progreſs. It was abſolute prohibition, when any interference was ſeen or fancied to be ſeen with the civil or religious eſtabliſhment. The ſublime leſſons of Socrates appeared ſeditious to the patriot magiſtrates of Athens, and the ill-timed enlightened philoſopher was condemned to die. Impatient of hazardous

hazardous innovation, they were coldly indifferent to any refinement. They ſuffered Plato to live, but to live in poverty*. While ſcience and the arts were privately admired, and publicly neglected, ſuperiority in athletic conteſts received ſolid as well as honorary marks of public favor. The victors returned from the games crowned, and loaden with applauſe. Their elogies were recited in the national aſſembly, and a proviſion for life was granted out of the public money.

Thoſe who beſt underſtood the intereſts of the Roman empire, and were faithful monitors to their country, warmly eſpouſed a mere political education, the firſt principle of which

* Mandatum eſt memoriæ Platonem philoſophum tenui admodum pecuniâ fuiſſe.

Aul. Gell.

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was manly exercise. In the year of Rome 592, a decree was made; *whereas Marcus Pomponius the pretor had made a report to the senate of certain philosophers and orators, the fathers do hereby order the pretor to take cognizance of the matter, and to suffer no such men in Rome.* At another period, Cato the censor prevailed on the senate to dismiss the philosophers from the city, asserting that their intercourse with the Roman youth would corrupt their manners, and endanger the republic. This same Cato however began to learn the Grecian tongue in his old age. Lord Bacon in humour turns his apostacy to his own purpose, and determines it to be a judgment for his former blasphemies*.

* De Catonis censoris judicio hoc dictum est, meritissimas eum blasphemiæ in literas luisse pœnas. Lib. I. de Aug. Sci.

Cato

Cato ſtill conſiſtently thought, that theſe employments, very proper for a life no longer fit for the public ſervice, would much interfere with the active and military duties of youth. Virgil was deeply verſed in all the polite and abſtruſe learning of his time, but diſcerning higher acquirements than his own, in which his countrymen were more intereſted, he detaches them from the purſuit*.

Though Virgil well adviſed the Romans to attend only to thoſe arts, that would preſerve their imperial rule; he indirectly countenanced the growth of the fine arts: for thoſe manly exer-

* Tu regere imperio populos Romane memento.
Hæ tibi erunt artes, pacique imponere morem,
Parcere ſubjectis, & debellare ſuperbos.
Virg. Æn. lib. 6.

ciſes

ciſes and habits, that are alone the ſtabile foundation of any government, leave men in the full poſſeſſion of all their conſtituent qualities. Then is the philoſopher able to think, as the ſoldier is to act. The life of genius and glory is ſplendid, but ſhort: we ſcarce can watch the moment of maturity before they die away from our view. Soon the luxurious and ſtudious enervations conſume that vigour and genius, which produced and defended them. To ward off this tendency to declenſion, the arts of empire ſuch as produce national ſuperiority, ſuch as will defend it are to be cultivated. The fine arts muſt, they will follow of themſelves, and depreſſion and reſtraint are only proper, when they weaken the parent military virtues that brought them into being. It was not long

after the time of Virgil, that the emperors hardly drew a third part of their armies from the Italian territory; rather relying on that precarious expedient an auxiliary force, than a native ſoldiery, they ſuffered the ancient diſcipline to relax. Thus Aurelius going out to battle addreſſes the citizens in a ſtrain of policy very different from that of preceding times. "I will take "care that no ſolicitude ſhall moleſt "Rome: unreſtrained indulge in the "amuſements of the city; while the "exigencies of the ſtate are my con-"cern, may pleaſure be yours*."

* "Ego efficiam, ne ſit aliqua ſolicitudo Ro-"mana: Vacate Circenſibus, vacate ludis; nos "publicæ neceſſitates teneant, vos occupent vo-"luptates." Cited from Vopiſcus in a French eſſay on the manners of Rome.

So

So true were the Romans to the policy which diſarmed and enerved them, ſo regardleſs of the better precepts of their patriot bard, that they ſoon ſunk below their barbarian invaders in genius as well as military vigor. Thoſe emperors, who leaſt promoted the public intereſts, were ſtill auſpicious to all the elegant arts: but thoſe arts languiſhed, that in earlier times and checked by ſenatorial rebuke roſe to their meridian ſplendor.

Unmindful of the coeval and inſeparable connection between corporeal and intellectual diſcipline, the firſt Engliſh teachers attempted to produce one without the other. They admired, they fondly careſſed genius and the arts, but neglected the native ſoil that was to produce the fruit; which they left to grow ſelf-fed, to enlarge upon its own

internal ſubſtance without extraneous nutriment. All of the Grecian and Roman ſchools that was directed to manly and athletic exerciſe was officially omitted, and the intellect unbodied, if it had been poſſible, was ſingly taken under improvement. Then mind not man became the determinate ſubject of education: and if the independent nature of mind has not been uniformly aſſented to ſince, it has always to this time been treated as a proper ſubject of diſtinct care and management.

No changes in the political ſtate of ſociety could have induced a tranſition in the education of man ſo very wide from his nature, had not the deſign accorded with the received opinions of the ſeparate and independent nature of intellect. The mind in contemplating

plating things of eternal moment, roſe with the grandeur, the immenſity of the proſpect; and comparatively undervalued groſs familiarized forms of matter, as incompatible with its own etherial and eternal nature. Whatever we are to be in another change of exiſtence, or whatever the mind is, in this ſtate we are men, men indiviſible, of that compoſite make and influent union, that the mind as much depends on the body, as the body on the mind.

Mental culture of all other ſubjects that came under inveſtigation, was the leaſt free to impartial enquiry; the ſubject itſelf was the only medium of acquiring the power of examination. By mental culture the inquirer himſelf roſe to that power; ſooner than give up the hard-gained honours of a learned education, the palm of a devoted and

not a ſhort period of life, he unreſervedly vindicated his own courſe to acquirement. No unlearned intruder came near; to him the rival character was great and impervious. So mere literary education made its firſt and faithful converts, who ſucceſſively converted others; all whom young ſimplicity and aged prejudice made pliant and firm in attachment. Elſe is it eaſy to conceive how men could at once precipitate into modes of education in all points oppoſite to what was formerly in uſe, and what the human frame plainly betokens? That they ſhould through ſo long a period perſiſtingly ſlight the beckoning hand of nature, in order to cultivate one part of themſelves, an occult principle of their conſtitution in excluſive preference to all their materiate viſible organs?

Change

Change there muſt be when the plain principles of nature are not our guides. From all concurrent circumſtances it was not a thing ſtrange that the national education was changed, but that the change was ſo great and thorough; that it advanced precipitately into a new and contrary mode, with as much force, as it reſiled from the one long eſtabliſhed. Good habits and well adapted are ever quitted reluctantly; and the ſudden and great revolution is a proof that the ſchool of arms and chivalry was wrong and inadequate, and as remote from the true conſtitutional nature of man, as the preſent excluſive literate education.

On Conſtitutional Education.

THE laſt eſſay exhibited the change which the national education at ſome certain period underwent, from animal to intellectual. Some obſervations will now be made on the dependence of intellect on the bodily organs, and from thence be deduced the true principles of an education ſuited to our frame and conſtitution. Ideas in general are very indiſtinct and even untrue on this point. Uſe and exertion which the mind diſplays in contemplating and revolving ideas that are preſented through the medium of ſenſation, is called

called improvement of the mind itſelf. But to exerciſe and to improve ſeem very different things. By the one is ſuppoſed ſome actual exaltation or increaſe of power, ſomething more than before poſſeſſed: by the other we only call into uſe and action, powers that were already in being, but laid dormant merely for want of proper excitement. The mind through all the ſtages of life, from infancy to old age, ſeems to be of itſelf immutable, and operates at any age proportionably to the enlargement or diminution, to the vigour or debility of the organs by whoſe inſtrumentality it receives and contemplates ideas. If the intelligent principle was not always perfect and the ſame, how can we account for that mature thought and judgment, which is ſometimes ſeen in relaxed ſickly infants, and almoſt conſtantly

conſtantly accompanying an enlarged ſize of the brain? If mind was ſuſceptible of any change in its own nature, why do we ſee in very old age when it ſhould have progreſſively improved, a mere oblivion and ſecond childiſhneſs? Under this circumſtance the mind is ſtill radiant under the cloud of imbecility or diſeaſe, though our view is intercepted. Could we actually improve or alter that unknown unſeen principle, we ſhould then at leaſt know what that ſubſtance was, to which we underſtand ſo well how to adjoin congenial particles. What mind is, except by its very imperfect operations, we know nothing. How matter communicates with ſpirit is a deſired knowledge, but excepting the fact, is as much unknown. The thought is endleſs, infinite. Apprehenſion has no hold

hold to graſp—no point where to take its ſtand. Enough for happineſs, enough for ambition remains, that we can improve and perhaps to a pitch yet unthought, the animal organs, which are ſubordinately inſtrumental to this inviſible principle. The nature of mind is not therefore the preſent inquiry, but what mind is to us through the medium of animal organization.

Pure mind like its promiſed change of exiſtence, is probably what the heart of man hath not conceived, and ſtill may be indirectly acceſſible to human touch and operation. Many are the inſtances in which medical ſkill is happily applied to the interior cells of reaſon, and there produces without doubt or myſtery conſiderable effects anſwerable to the intention. No propenſities, no affections of the mind exiſt,

exiſt, but was obſervation acute enough to ſee into ſuch remote cauſes, thoſe affections might be traced back to correſpondent ſources in the animal conſtitution. No diſeaſes are known in their origin or progreſſion ſo ſimply mental, in which materiate remedies are not ſucceſsfully applied, that powerfully quiet the mind diſturbed, or ſtimulate it when torpid into action, and without which all cure is impeded or unhoped. Shall not the ſame medium of intercourſe, that is happily inſtrumental in the cure of imbecility, ſerve alſo to prevent it? Or is it an eaſier taſk to remove injury already taken place, than to raiſe and fortify nature yet whole and unimpaired?

If the animal economy is ſubſervient to the wants and operations of intellect, and even in thoſe remote parts which

moſt

moſt immediately communicate with it, is according to univerſal experience much ſubject to human management; it certainly becomes the grand object of the teacher's endeavor, firſt to improve the animal organs or the intellectual medium preparatory to the infuſion of ideas and knowledge. When ſcientific inſtruction and the improvement of the inſtrumental ſprings of thought move hand in hand, then will the acquiſitions of genius be great and permanent; elſe that degree of genius which is natively poſſeſſed, will never be intentionally ſtrengthened, and often receive poſitive injury.

Where little philoſophical ſagacity is exerted, men readily diſcern the influence of animal health on the perceptive and rational powers. In rearing animals for uſe or pleaſure, every tranſi-

tion

tion from impregnation to maturity is anxiouſly watched; and only unremitted cares inſure in any degree to their owners their perceptive as well as athletic perfection. Even the ſingle circumſtance climate is alone ſufficient to fruſtrate all care and attention to every other point. The Spaniſh barb and the Engliſh dog ſeldom retain in France over two generations their native ſpirit. Arabian horſes removed to China ſoon loſe their peculiar noble qualities, and retain only their fine form reduced to the ſize of a large dog, though at the ſame time fed with the nutritious juice of the cane. Some Portugueſe, who remain of the original coloniſts in Batavia, are now ſo much degenerated in mind and body, that they ſcarce retain the ſpecific appearance of men, and are in general found

found incapacitated for any the leaſt important offices of civil government. In the ſame degree that a climate unfriendly contributes to depreſs the animal and perceptive functions, a happier and more congenial temperament would elevate them: and if a ſingular particular is experienced to produce very conſiderable change, what is to be expected from an attention to every minute particular that enters the compoſition of life?

Corporeal changes which, common to all experience are producible by art, few will call in queſtion: but they may poſſibly doubt how far the mind is immediately influenced by ſuch change or alteration. Objections to any cauſe well founded are rather to be met than avoided; eaſily refuted, they become relieving ſhades that make the light of truth

truth more effulgent. They ſerve to ſhew that a good cauſe is uniformly the ſame and triumphantly aſcendant in whatever light or poſition it is thrown. Such an objection to the ſympathetic union of mind and body is this, that under the worſt diſeaſes when all hope is gone, the mind often preſerves its wonted ſtrength and collection: when the vital principle is nearly extinct, and the ſoul ſtill hovers around its periſhing companion, the intellectual emanations of the dying man are often ſeen to riſe higher than in a ſtate of perfect health. Let it be conſidered how many mortal diſeaſes there are in which the exterior organization at the cloſe of life remains unimpaired! and much more a poſſibility exiſts that the interior ſenſorium is in the ſame intire ſtate: the more remote it is from our actual

obſervation

obſervation the more perhaps it is guarded from the approach of contagion. Certainly at the fatal height of moſt diſeaſes this part of the animal frame begins to ſuffer; nature wiſely providing that reaſon on which the body ſo much depends for preſervation, ſhould in the hour of danger laſt of all relinquiſh her charge. But ſuppoſing that diſorder firſt invaded the organs of ſenſation, while the mind itſelf was well and active; this circumſtance does not invalidate the dependance of intellect on ſenſation; for it is poſſible that genius may ſtill act and live on, as if no injury had taken place, by the notices before received through the organs of ſenſation in their perfect ſtate. Exerted recollection and a better management of what is already ſtored may lead us to think erroneouſly that

the mind has other ways and ſources of intelligence than the corporeal medium. The deception is natural; for a man in this ſtate abſtracted from all his meaner habits, ſublimely directs his whole intellectual force to one point, and diſplays a power of thought and almoſt prophetic truth much above his ordinary courſe of health. Few know their own poſſible ſtrength till ſome dreadful emergency alarms them to a trial, or till then apply that ſtrength determinately to one end. Few want ideas—moſt men entertain too many. That ſeducing variety which the external world offers, prevents a good choice or a ſteady contemplation of what is choſen. Shut up from this licentious range they examine well and judiciouſly expend their repoſited ſtore; and we may eaſily credit that when diſſolution

diſſolution is even near at hand, enough of the interior ſenſorium may yet be free and equal to all the purpoſes of reflecting reaſon; and allowing for the efforts of deſpairing energy and a collected mind, ſuperiority at this time is no way ſurpriſing, or any proof that the mind acts independently of the mortal organs.

I ſhall not endeavour to remove other objections, which have leſs ſolid foundation. Unprejudiced obſervers will have no doubt that the ſource of ſuperior underſtanding is animal health. The many long habituated to an inſtitution that cultivates the underſtanding primarily and independently of the animal frame, will ſuſpect this natural and obvious truth. Their utmoſt aim and hope of improving natural underſtanding will be by greater ſedulity,

or new modifications of the eſtabliſhed ſchool methods, that as far as their deſign and nature extend, are as before obſerved incapable of greater perfection. The preſent deſign is not therefore to dictate new ways of improving that, which in my view appears to educate for the end without the means; which raſhly aſpiring leaps aloft to the ſummit regardleſs of the mediate gradatory approaches. When ſuch is the deſign and ſcope of education, all the varieties of method are conſidered comparatively as nothing; for all methods however different or well conducted but directed to a wrong object muſt be wrong in effect. A parent is free either to give his child a public or private education; his option is free either to teach grammar in his native tongue, or Greek before Latin, or Hebrew before either.

Talents

Talents and aſſiduity may reconcile each fancied beſt to propriety, and make the choice indifferent.

That alone can be termed the education of man which has in deſign the improvement of his whole compoſite nature. The infuſion of words and ideas, or the application of ſcience to the intellect, is as far as we can obſerve injurious to the nerves of ſenſation and motion, that ſubminiſter to all its operations. No new power is gained; often much is loſt. Inaction, confined air, conſtrained application, abrupt changes, and at that immature time of life when the conſtitution grows unalterably into the leaſt wrong deflection, altogether tend to ſpoil or weaken thoſe powers which are ſubſervient to reaſon.

Our modes of improving or aſſiſting mind are quite oppoſite or very different from the uſual means of reſtoring health to it. The terms appropriate to the animal economy, as exerciſe, refining, enlarging, ſtrengthening, and the like, are retained, but nothing of the actual care and proceſs. Obſerve the cultivation of memory as in common practice. I ſelect this intellectual organ, becauſe though out of the reach of ſight, it is generally allowed to be ſome part of our material frame, from the common ſympathy that is uniformly ſeen between them. Aſſiduous exerciſe is the method univerſally recurred to for the improvement of this organ, or faculty. We aim to improve and cure dull memories by repeated exerciſe with the ſame perſeverance

that

that Dr. Sangrado did his ſick patients by repeated bleeding and dilution. However the patient ſinks and the malady grows under the peculiar treatment, the failure is not imputed to the remedy, but to the inſufficient doſe of it. Mr. Locke whoſe thoughts on the diſcernment and conduct of young minds are invaluable, and who may well be ſuppoſed to have known the nature of the human mind as much as moſt men, ſtrongly ſuggeſts that the method in grammar ſchools of improving memory is rather injurious than ſerviceable. " I hear it's ſaid, that " children ſhould be employed in get- " ting things by heart to exerciſe and " improve their memories. I could " wiſh this were ſaid with as much " authority of reaſon, as it is with

 " forwardneſs

" forwardneſs of aſſurance, and this
" practice were eſtabliſhed upon good
" obſervation more than old cuſtom.
" For it is evident that ſtrength of
" memory is owing to a good conſti-
" tution and not to any habitual im-
" provement got by exerciſe.

" The learning pages of Latin by
" heart no more fits the memory for
" retention of any thing elſe, than the
" graving of one ſentence in lead makes
" it the more capable of retaining
" firmly any other characters. If ſuch
" a ſort of exerciſe of the memory
" were able to give it ſtrength and
" improve our parts, players of all
" other people muſt needs have the
" beſt memories, and be the beſt com-
" pany. But whether the ſcraps they
" have got into their head this way,
" makes them remember other things

" the

" the better, or proportionably im-
" proves their parts, experience will
" ſhew."* For Mr. Locke's further ſenſible and pertinent arguments on this ſubject, I refer the reader to his own book. In the above quotation he ſuggeſts that memory is the effect of good conſtitution. Though we cannot make a conſtitution, it is within our power to amend a bad and improve a good one.

If we look upon memory as a part of our material frame, and deſign to improve it like the other bodily organs by exerciſe; we ſhould reflect that exerciſe acting upon the animal frame is only corroborative when all the other common rules of health are duly ob-

* Locke's thoughts concerning education, ſection 176.

ſerved.

ſerved. Thoſe probationary alluſions to the ſtrengthening effect of long exerciſe in any particular limb prove nothing in this inſtance. If, as in the exerciſe of memory, it was by a ſheltered ſedentary intention of ſtrength and not by univerſal exertion of the whole body in the open air, that the rower rowed or the porter carried, ſuch alluſions would be juſtly applicable. Thoſe mechanic ſedentary employments by which any ſingle organ or limb is exerciſed, and not the whole body, is more pointedly like than unhouſed athletic labour, to any kind of mental exerciſe. But theſe mechanic employments are found to debilitate in a great degree the whole general frame, and not unfrequently thoſe particular parts that come into action. It is poſſible and often happens that by long and reiterated exertion

a greater

a greater afflux of blood and ſpirits is derived univerſally from the habit to thoſe organs that are actively employed; they are enlarged at the expence of thoſe parts which remain inert; but unleſs ſome judicious management counteracts the effects of exceſs and confinement, the very favoured parts diſtrained beyond their natural pitch loſe their tone. It is practically obſerved that the exerciſe of memory may be overdone, and genius collectively injured thereby. Though many boaſt their prodigious feats of memory, how ſeldom they durably retain their ideas, or judiciouſly compare and manage what they do retain!* They exemplify in one

* The ancients had no opinion of an art that would overload memory; and the anſwer of Simonides to one who was deſirous to teach him

one way the proverbial truth, that great wits have ſhort memories. Independently of deep and various abſtraction of thought, it often happens, that by too great exertion the retentive organs are phyſically injured; then wit and memory are no longer fellows, though by no means incompatible in nature, or incongruous one to the other. For it is impoſſible for wit to be where memory does not or has not ſome time or other exiſted. This ſeparate exiſtence of wit without memory reſults from that latent power of contemplating old eſtabliſhed ideas long after the power of receiving them is loſt. Ideas are then fleetingly impreſſed; like charac-

him that art is recorded by Cicero. "Oblivionis inquit mallem. Nam memini etiam quæ nolo, obliviſci non poſſum quæ volo." Cic. 2 fin. 104.

ters

ters written on the morning dew, they will not bear uſe; the firſt beams of thought chaſe them away, leaving no trace. Defective memory in men of great underſtanding is undoubtedly often apparent from various and profound meditation, but is not unfrequently real and produced by too great exertion. Their memories are deſtroyed by that laboured repetition, which in ſchools is of all things ſuppoſed to improve them.

Memory of all the parts of the ſenſorium, ſeems the moſt neceſſary and inſtrumental to the operations of mind; and it being as much ſubject to our influence and management, as any other parts of the animal frame, that art by which change or improvement can be induced ſhould be the firſt object of education. Memory alone has been inſtanced;

inſtanced; but the ſame general treatment and conſtitutional care it is plain will have a proportionate effect upon all the organs of ſenſation, by which the mind has intercourſe with external things.

The obſervations that have been made on the culture of memory will equally apply to the other powers of the mind. Though it is well known what branches of nerves belong to ſome particular powers and paſſions of the mind, ſtill the attempt to cure or improve any one branch ſeparately from the reſt, would be too minute and difficult. Suffice it that any degree of ſuperadded health that can be produced upon the nerves of ſenſation and motion diffuſed through the whole frame, will ſpeedily be communicated to their ultimate aſſemblage in the brain. The perfection of all the intellectual powers originates in univerſal

verſal health, and all beſides in education is uſe and exerciſe, as different from improvement, if words have true meaning, as the wearing of a thing is from the making of it.

Conſtitutional culture is profeſſedly no part of ſcholaſtic education. Puerile amuſement and graceful accompliſhment, that, when well ordered certainly conſtitute the greater part of this culture, are relinquiſhed to the capricious choice of boys themſelves; they are ſuffered to chuſe what is oftner injurious than ſalutary. The courſe of varied pleaſure, undefined by any rule or care of their ſuperiors, ſought with avidity, and occupying every vacant hour, is the tenor of their education; and faſhions their minds and perſons more than ſcholaſtic ſtudy. To this ſpontaneous growth ſo powerful and ſo neglected,

neglected, the vigilance of the improver ſhould attend. The intellectual ſprings might then be urged to their higheſt tone without riſque; they might be exerciſed even to exceſs, did that general regard to the whole conſtitution qualify the attempt that would otherwiſe be hazardous. Preventive care would obviate all injury, and the mind on the one hand full ſtrained, and on the other well fortified, would be in the ſtate of receiving every poſſible improvement from the aſſiſtance of others.

Youth for the moſt part is exempt from the diſorders that afflict the other ſtages of life, and very few die between infancy and puberty. Temperance prevents diſeaſe; and continued accretions of freſh growth overcome ſlight diſorder. Such is the happy diſpoſition of circumſtances at this period of life! but

but no artificial aid favours it. If animal health is not positively injured, it certainly is not raised. The mere preservation of health is not enough. Can a parent think the education effective that leaves the intellect to the mere spontaneous efforts of improvement? An elevation of all the organs above what they would arrive at in their natural growth to virility by their own inherent force is as much the province of an education, that looks beyond received opinion, as the infusion of science itself. The beginnings of education promise well. Infancy is now as auspicious to human improvement, as the stage of youth is positively detrimental. Several late writers have with much ability and great success, combated the many prejudices that long depressed the national vigour. They have so

far influenced the multitude, that many live whoſe ſtaminal weakneſs could never have ſuſtained the capricious violence of the old nurſeries. Theſe half-ſaved may live to rue their birth, and to blame the foſtering care which protracted a life miſerable to themſelves and uſeleſs to others. But ſociety muſt ſtill approve and encourage an art which preſerves and raiſes thoſe vigorous conſtitutions which might otherwiſe have been loſt to the community. Why is education to remain in the ſtate incipient? At preſent in the ſtage of infancy alone, it is complete and uniform in deſign. It is worthy of obſervation that where plain obvious nature was a ſafe unerring guide, that guide was deſerted. Nothing could be more averſe, and conſtrained than the late treatment of infants;

infants; and could ſpeech be more perſuaſively entreating, or commands more direct than the indications of nature what a nurſery ſhould be? Where nature muſt be a deficient guide, as in the firſt approach to civil life, a ſchool; there wild inſtinct is ſuffered to take its courſe, to mock and elude the impoſed fetters of ſcholaſtic diſcipline. With much ſuperior caution we train and manage thoſe animals ſubordinate to our uſe. The firſt change an animal undergoes from maternal nutrition to the care of man is entire, a ſtrict ſeparation, and appropriate in every view to its future deſtination. Labour, food, confinement, air, reſt and exerciſe are all made ſubſervient one to another; not only becauſe one new particular might be incompatible with the other, but alſo that a complete altered ma-

nagement is abſolutely neceſſary to break away the inſtinctive or mother habits. In our firſt ſteps from nature we are bewildered in error and difficulty, except our whole action is caſt thorough and anew, and all the parts deſigned properly ſubordinate to every deviation. On this principle the conſtraints of ſchool, and relaxations allowed out of it, are as perverſely wrong as the confeſſed errors of the anile nurſery. There it was all art where it ſhould have been all nature: here it is art defective, or ſpoiled by the admiſſion of arbitrary gratification that can only be proper in a ſtate of natural liberty.

Preceptors have all aſſented to this one principle,—that diſcipline, and amuſement ſhould alternately ſucceed each other. Relax your authority; unbend

unbend their minds; have been the convenient precepts of all modern ſchools. They may relax their care, but the youthful mind will be fully occupied, and more earneſtly buſied in the career of voluntary play, than on any impoſed taſk. During the remiſſions of ſchool the mind is only transferred from one object to another: to remit or unbend any further, or to fix quiet that volatility, which is an eſſential quality of thought, is a thing impoſſible. To give that thought a purpoſed ſway and direction, and not to diſſolve it away in a voluptuous abſence, ſhould be the firſt aim of inſtitutionary care. Uncontrolled play is now the next, and immediate ſtep from ſtudious application; but mere play cannot be the proper uſe of in-

termitted ſtudy; for then ſhould we ſuffer and encourage in education, what will be the pupil's duty as a man and member of ſociety, to withſtand with all the collected force of principle that he can recall to mind. Mere pleaſure is not his proper uſe of vacation; for it coincides not, but is utterly at variance with the taſk he has juſt left, and muſt ſoon return to. It opens to his view gleams of natural liberty that as ſoon vaniſh, and make the after ſucceſſions of reſtraint dark and cheerleſs. Recent ſports ſtill play to his truant heart, and he ſcarce looks even to the agreeable ſide of his proper employment. Remiſſions thus occupied defeat their own purpoſe: marked with exceſs, and improper choice, and left with regret, they prove ill remedies for the

the enervations of confinement. They break inſtead of invigorating conſtitutional health.

Mr. Locke was ſo well ſenſible of this abſurdity in ſchool inſtitutions that he intirely rejected the adverſe acting principles and ſubſtituted entire freedom of will, ſo as to make even their buſineſs and their duty, pleaſure; and their whole management of one congruous tenor. In all this we diſcern conſiſtent relative deſign, conſiſtent in itſelf, and as long as ſcholaſtic life continues, but no longer. The beſt form of inſtitution, is the exact but miniature draft of civil ſociety. In Mr. Locke's ſchool the infant features betray no reſemblance of what muſt take place in ſociety. Man in ſociety is perpetually hoſtile to himſelf and his free appetites, that he may in ſome ſort

reduce himſelf to the proper duties of a good citizen. His pleaſures and his vices are in every inſtance checked by rigid obligation. Is it not this riſque and difficulty and reſtraint, that ſends back the voluptuary to his proper offices and a more becoming deportment? He cannot enjoy his pleaſures unreſervedly, and he retreats to his duties, not uſually for their very ſake; many are cumberſome and uneaſy; but becauſe he finds them leſs ſo than the conſequences of unbridled licence. On this account that inſtitution is not wholly to be approved that would at the very ingreſs of life example an unreal ſtate of men and things; that would make the buſineſs of youth ſit too light and eaſy, or very different from what it actually will be in maturer years.

Mr.

Mr. Locke's principle is objectionable, but leſs ſo than the generally admitted inſtitution, which is ſo much at variance with itſelf and all other civil eſtabliſhments. Who can ſeriouſly defend a mode of diſcipline, now compoſed to the moſt rigid form and demeanour and now decked out with every ſeducing bait to levity and eſtrangement? ſuch is ſchool contraſted as it is with luſory gratification! Who can reſpect the indulgence, the tender motives, that end in all the conſequences of a rigorous ſeverity? no ſooner is the ſtudied boy ſet at liberty, and he joys to run his length as if he were altogether free, than magiſterial power draws him back to taſk and diſappointment. Such is human kind that no age confirmed by motives of reaſon and intereſt will brook theſe

hard

hard extremes; and how can we expect that ſeaſon of life when ſuch motives operate very feebly, to be tempered to them by force or perſuaſion, with any certain durable effect! Through the whole creation beſide, the youth of every kind are invariably free; love feathers their neſt, and invites a ſportive gaiety; all is ſerenely happy and healthful. When the parent care is ſupplied by man, they are ſtill ſuffered to be happy; becauſe the ſyſtem of coercive management is one, and not croſſed by things of various and repugnant intention. Human youth alone experience a treatment ſadly the reverſe to all the indications of nature; and that art muſt be wrong which oppoſes the univerſal dictate. It is of that qualifying neutral ſpirit which mixes two contraries together, and ſo ſpoils both.

Between

Between nature and ſociety there is no medium. If we condition free pleaſure with conſtrained duty, it is impoſſible that one will be performed without averſion, or the other without exceſs pernicious to animal health.

Let it then be revolved, whether amuſements, free and ſpontaneous amuſements ſhould not be diſcarded; and in their place employments only admitted, as part of an education uniformly conſiſtent in deſign. Let theſe employments be changes or remiſſions from ſchool buſineſs, but not from continued diſcipline. I propoſe that the ſame diſcipline ſhould ſtill be carried on as much out of ſchool as in ſchool by a courſe of exerciſes, active and emulative, ſheltered and unſheltered, but ſubject to ſtrict regulation as much

as

as literary employment. All the difference between ſchool and remiſſion will be this; one is active, and the other ſedentary: between this uſe of remiſſion and the former; one was voluntary and the other is now impoſed. Remiſſions of ſtudy reduced to ſtated rule and ſubordination will operate much in favour of the internal ſchool diſcipline; habits of obedience will be deeply becauſe they are continuedly impreſſed. Study is a hard word and chiefly irkſome becauſe exerciſe is left to be ſelf-directed. Let both be placed, on a nearer level as to inducement, and they will both be more equally coveted. In mixed life the moſt perplexed cares become ſo many pleaſures, and are purſued with equal avidity, becauſe the abſolute pleaſure is reſtrained.

Study,

Study, like the buſineſs of man will be a duty no longer irkſome, if you reſtrain the great antidote play. Impoſe only the ſame controul on what is their conſtitutional bent, as you do now upon their natural averſion, and the option will approach at leaſt nearer to indifference. The effect of continued employ is not without example. Youth employed in huſbandry perhaps more than in any other occupation experience inceſſant controul and employ. That frugal life exacts through the day a hard unremitted ſervice, and leaves neither time nor ſpirit for voluntary play. Though the circumſtances of their ſituation ſcarce hold up any excitement to hope or activity, you will rarely ſee the beginnings of life ſpent with leſs repining or, indeed a more induſtrious

induſtrious perſeverance in thoſe of full years, whom all the moſt preſſing motives animate to exertion*.

Continued employ, inſtead of breaking the youthful ſpirit, in all experience is ſeen to elevate and confirm it. All the manly propenſities riſe; a lively decided ardour, ſo favourable to the human frame, is the ſure reſult of unremitted rule and order. A life chequered with ſorrow and pleaſure will ſoon diſcompoſe the heart of any boy. A ſlave to his ſuperiors and his own paſſions, he gives up the dignity of free thought, that is to be the chief ſupport of his future character. What

* One of Virgil's characteriſtic excellencies of agriculture,

O fortunatos nimium, ſua ſi bona norint Agricolas!
Et patiens operum, parvoque aſſueta juventus.

difference

difference is there in point of merit, as far as mental agency is concerned, between the reſolution that preſſes on to hazardous adventure and a firm reſiſtance to unlawful deſire? The object of conteſt alone is different, all the reſt is animal. If danger on the one hand deters, pleaſure equally on the other ſeduces from the path of duty. To act up to it in either caſe requires the ſame degree of fortitude; and the well diſciplined boy, if he does not want health, will never want ſpirit.

Boys will be men, and very ſoon inſtead of vigilant protectors, falſe friends will be ready to miſlead and ſeduce. How will the diſciplinarian ſcholar, on the ſudden expoſed defenceleſs, avoid the dangers, that not his own habitual foreſight, but the experienced care of

others

others was accuſtomed to ward off? Preſerve unimpaired the ſtamen of health to the verge of manhood and all is ſafe during the reſt of life, and as far as the traduction of it to poſterity is concerned. Staminal debilities are for the moſt part acquired in youth. Theſe are chiefly to be guarded againſt, as they not only diminiſh the powers of underſtanding for the individual life, but alſo lay the foundation of hereditary defect. Beſides it has been before noticed that if the ſtage of youth is preſerved unvitiated, no danger is afterwards to be reaſonably apprehended.

On the whole I ſee no objection but many forcible reaſons, that the now uſeleſs vacuity of employment ſhould by ſome monitorial care be faſhioned into a courſe of diſcipline and exerciſe at once favourable to the internal

internal buſineſs of ſchool and the animal principles of genius. Employment and that employment under continued direction is the great mark to be kept in view. Particular rules—the complements of a great outline, will beſt ſuggeſt themſelves to diſcretionary power from varying circumſtances of place and occaſion. Many exerciſes now in uſe are obviouſly improper. Low, trifling and infinitely various, no monitory care could reduce them within the limits of cloſe and regular inſpection or to any fixed rule of diſcipline. Thoſe exerciſes which now impair animal ſtrength and mutilate juſt proportion, by ungraceful attitude and partial exertion of ſtrength will be rejected; and a courſe of exerciſe not much varied and eaſy of controul will be ſubſtituted, and ſo regulated that all extremes, the

viciſſitudes of heat and cold, reſt and motion ſucceed to each other by gradual intervals. The beſt improver of genius would be the one moſt ſkilled in the art of preſerving health. Mere men of letters deeply engaged in remote and abſtract contemplation, too often ſlight the moſt natural and obvious concerns of life. So devoted, ſo unalienable was the time of a profeſſed ſtudent in the firſt years of reviving learning, that an inſtitutionary writer of that period, diſcerning well the uſe of exerciſe in a ſedentary life, reſolved to exerciſe; but it was in a way ſo gentle and ſubtilely contrived, that he might ſtill ſit in learned eaſe, and ſcarce conſcious of the magic operation reap all the benefits of labor without the wearineſs of labor, or any waſte of time. " Racket " and ball engage too much time; take

" my

" my own method. In my waiſtcoat " I ſew up occaſionally thin plates of " lead, as much in quantity as I can " well lift with one hand, which I " wear for eight days; and thus am " able to write on, and at the ſame " time to ſtrengthen my conſtitution."*

Does not Mr. Locke, a writer who can never be excelled in thoſe obſervations that regard the conduct of diſpoſition, adviſe parents to expoſe children to the extreme viciſſitudes of weather, —even to make deſignedly their ſhoes

* " Hoc exercitium nonnihil aufert tempo- " ris. Modum igitur alium excogitavi. In " veſtibus interioribus aliquando conſuo plum- " bum, diſſectum in minutas laminas, tanti " ponderis ut utraque manu univerſam levare " molem vix poſſem: has induo mane; & id " facio ad octo fere dies. Hac ratione tempore " eodem, & ſcribo, & firmo valetudinem."

J. F. Ringel. De Rat. Stud.

take water? Is it poſſible ſo to diſpoſe conſtitutions by any uſe or exerciſe to violent change? Continuation of that change, be it dry or wet, warm or cold, would gradually inure the moſt tender frame to bear either unhurt; but abrupt ſucceſſions muſt debilitate.

A late popular writer recommends field diverſions,—that they ſhould be indulged even to exceſs in the view of diverting into another courſe, paſſions peculiarly ruinous to youth. Can we divert at pleaſure and ſpecifically and ſingly call out of the general habit certain humours, which are conſtitutional, but unfortunately proſcribed by the laws of ſociety? Can we mechanically ſeparate the good from the bad? Or will not rather every juice in the vital frame excrete together with the noxious malignancy? Thoſe ſevere moraliſts

moraliſts who in order to conquer ſtrong propenſities would oppreſs nature by faſting, laſſitude, or any other violent means; they defeat their own purpoſes, and always leave their work worſe than they found it. To break human ſtrength and ſpirit, to root out the noxious growth with the good is certainly within their power: but thus weeded and refined what will remain but characters at beſt inſignificantly harmleſs? Phyſical purity or apathy exiſting in perfect health is impoſſible. The nobleſt work of God is a man in full poſſeſſion of all his ſpecific qualities, and yet maſter of himſelf, ſtill exerciſing that ſelf-command over all his paſſions which the laws require. A ſyſtem of employment that will unceaſingly fix the mind to one object or other, which at the ſame time has no tendency to

impair animal vigour, is the beſt auxiliary to moral precepts, and will produce that ſelf-maſtery which is in vain ſought for by unnatural depreſſion of ſtrength and ſpirit. Among other employments the pleaſures of the field will have their place in moderate degree, enough to cheer and fortify, but not to overpower the animal functions.

On this ſubject theſe general obſervations may be ſufficient, nor would all that is to be ſaid be expected to be ſaid by thoſe for whom the book is deſigned, and to them more than ſufficient is already expreſſed. The beſt rules of exerciſe and all the means of preſerving and increaſing health are well underſtood, but are chiefly applied to the reſtoration of loſt health in manhood. The tranſition to the particular circumſtances of youth is plain and eaſy,

and

and wants no explication. Where the ſpirit of a deſign is well conceived, private diſcretion will of itſelf beſt adapt it as various occaſions may require.

ON THE

Diſproportionate State

OF

Genius to Science.

WHEN the great branches of knowledge are plainly delineated, the finer and extreme deductions begin to attract the mind aſpiring of progreſs: theſe, even ſingly, difficult of approach, or remotely ſeen, rarely reward adventure with rapid and brilliant ſucceſs. Man in a rude ſtate ſtood centered in the vaſt globe of nature; and oppreſſed with variety, he choſe,

choſe, and gathered with eaſe the virgin fruits within his firſt reach: the more they removed from this centre, the greater difficulty devolved to his ſucceſſors. His ſucceſſors to arrive at the diſtant object, leave the many nearer points of importance to other inquirers; on their teſtimony they receive collective and general principles of the parts of knowledge, already well inveſtigated; all the more minute gradations, that ſo much conduce to a fixed and lucid impreſſion, are paſſed over. Knowledge of this kind, intuitively received upon traditional credit, is not convincing, or enough our own, to be applied with facility and effect.

General views, or the relative aptitude of particular parts, to minds ſolely occupied with the minutiæ of theſe parts, are new ſcenes of obſervation,

to

to which the intellect before unpractiſed is altogether infant. Buſied on the laboured dependencies, when the eye is drawn off to ſurvey the whole and collect into one group the ſcattered pieces; beauties that were ſeparately well obſerved and reliſhed, in the great aſſemblage are loſt; and their fitneſs or incongruity, if either exiſts, eſcapes unnoted.

Few ſtudy art or nature in the grand. It is the obligatory lot, or ſuitable to the genius of moſt men to particularize. From individuals to families, from families to nations, from nations to the quarters of the globe is the aſcending ſcale: but moſt incline, or are forced to deſcend. In the ſweep of time it is the memorable lot of few like Alexander, to ſpeculate on empires, and rule abſtractedly the great world.

From

From the conſtitution of man, from his infrequent uſe of general ideas, it is a more arduous taſk to reaſon on univerſals than particulars, which force themſelves on his notice in all his occupations. He muſt firſt gain a competent knowledge of all the ideas that make up the particulars; of theſe particulars, he aims to ſelect only thoſe parts that, in his general view, will be prominent, and ſeen to advantage. Not the whole tree, but thoſe members of that tree which, in an aſſemblage of many together will be viſible in the great outline, are to be ſingled out, and treaſured in the mind for uſe. To view ideally the face of a country, not this grove, or that mountain, or that vale; but only thoſe portions are to be kept, which in the great conſpect will come in ſight and compoſe the viſible

viſible exterior. An obſerver contemplating Europe in the light of one common-wealth, firſt makes himſelf acquainted with the excellencies and intereſts of the ſeveral conſtitutions; then erecting himſelf above all prejudice, diveſting himſelf of all favor and antipathy to ſingle countries or climates, he diſcerns and retains only thoſe affinities and ſuper-eminent intereſts that ſhould link the whole together. Inteſtine ſubordinate movements which attract common notice, are in the ſeparate governments conſtantly fluctuating; but while they affect not the one ſuperior movement, make no part of the grand idea. In this new and univerſal reaſoning, the labor of comparing, diſcrimination, and rejecting, is much increaſed; and the rare exemplars and occaſions of practice exalt the difficulty

culty beyond the ordinary faculties of man. It is however now one chief branch of ſuperior contemplation, and if the intellectual powers are not proportionably ſtrengthened for the arduous taſk, knowledge muſt be ſtationary or even retrograde. Lord Bacon, Voltaire's General Hiſtory, Lord Kaim's Sketches of Man and other late hiſtorical views of ſociety, are all inſtances of uſeful and comprehenſive ſurvey in the world of knowledge. They glance over the labours and experience of the ages, and pointedly leſſon individuals on glaring truths, which thoſe actually on the ſpot blundered over. Thus Mr. Bryant, riſing on the ruins of ancient hiſtory, profeſſes to ſee in a collective view of the Greeks, "Many truths of their "own hiſtories, with which they were "totally unacquainted, and to give to "them

" them an original which they certainly " did not know."

In every ſtate far removed from rude nature, the ſciences and mechanic arts are ſingly diſtributed out to appropriate perſons. To arrive at the modern ſtandard of perfection, takes up a life of ſtudy and experience. A very finiſhed and accurate degree of knowledge, as far as the limits reach, is acquired by the ſeparate artiſans. They are a great number, and in general the moſt ingenious of every country: but perpetually poring over one ordinate ſet of ideas, and utterly debarred from making the great compariſon of all nature, and from ſeeing among the crowding objects what is moſt appoſite to their particular purſuits, they do not make that progreſſive improvement which might reaſonably be expected. The Chineſe, perhaps

haps more than any other nation, confine their profeſſions to particular perſons and families. Their invention is repreſented to be equally dull and limited, hardly ever riſing beyond the given model of imitation, whatever it originally did. Though it is eaſy to ſee that nature has been their model, they are now ſunk into ſervile but correct copiers; and their genius in conſequence is ſtationary. Advert to infant ſociety, or the peaſantry even of poliſhed ſtates; they yet know all the primeval wants; and in provinces diſtant from the capital are ready craftſmen to every employ. A wild diſcurſory ſurvey is their beſt and only ſchool; invention is tortured to find expedients, and make one art ſubſervient to another. Knowledge thus imperceptibly increaſes, and genius is invigorated. Not without reaſon has

has neceſſity been called " the mother of invention," that ſterile product of a fruitful parent.

To light inquiry what appears more ſuitable, than for all to cull the faireſt fruits of their ſeveral applications; and each to ſupply a portion in which he moſt excels; towards forming one perfect compoſite deſign? If each perſon did excel in his allotted vocation! but it is out of the power of man to make the progreſſive ſtride to improvement and diſcovery in any one ſcience, except he has a general knowledge of the other departments. As far as the preſcribed rules he excels, but ſcarcely ever ſoars beyond. If the univerſal knowledge is not within himſelf, he recurs to borrowed aid, and the acquirements of thoſe who together make up the globe of knowledge. His information then

is

is ill-timed and defective; often the minute of application is loſt, before the intermediate aids come in view: at laſt communicated knowledge falls very ſhort of that force and evidence which a long train of reaſoning to the ſource gradually produced to the firſt inquirer. The ſciences are ſiſters, who gracefully vie in conferring mutual ſervices. There are few ſciences but what are indebted to the circle for their individual credit; and thoſe ſolitarily independent have only graces and attractions in the eye of devoted enthuſiaſts. In every view of the diffuſe and enlarged ſtate of knowledge, inſtead of finding the way more open and plain for genius, new difficulties concomitantly ariſe, and in every light we place the progreſs of knowledge, genius ap-

pears not to follow with equal pace, or riſe in equal time.

Artiſts and men of letters chiefly reſide in the capital: it is the only general mart of great talents, and is the reputed ſource of taſte and refinement. To give this ſchool of improvement its real value, and no more than the value; it is to be conſidered that all knowledge is derived from nature. Art conſiſts in taking exact repreſentations of nature; in compounding or arranging theſe repreſentations or models, more for the uſe of man than they were in their natural ſtate. Art contemplates again the compounded or arranged models, and improves them, by a cloſer imitation of nature and a nicer adjuſtment of them to the uſes for which they were firſt deſigned.

From

From the principles of art it is plain, that no contemplation or ſtudy intenſe of any number ſimply of models, will enable a copier to excel thoſe models. Tranſmitted images of nature are often defaced, but never improved, except by compariſon with the original archetypes. Extraordinary muſt that degree of genius be, which even riſes equal to the given ſubject. Who has ever truly conceived much leſs improved an image in writing or the fine arts, that did not revert to ideas, to ſome faint reſemblances of the original before treaſured in his mind?

What oft was thought, but ne'er ſo well expreſs'd.

It is at this coincident point of preconceived ideas and repreſentations of nature, that progreſſive improvement begins. Conceptions from many cauſes,

to equal powers of genius, are very different at different times; and expreſſion afterwards is ſubject to much greater variation. The acceſs to improvement is ſhort and eaſy, and a quick advance to further improvement is made, when the mind at once perceives its own originally impreſſed ideas moulded into form and ſhape. The ſecond labor though leſs is not leſs conſpicuous, to finiſh and correct the ſimilitude. Thus an artiſt of genius chaſtiſing exemplars by his own obſervation, improves them; his improvement riſes to the merit of invention. To this honor, thoſe who confine their obſervation to mere models, can never attain. Such is the ill deſtined genius of thoſe whoſe precarious circumſtances reſtrain them to the limits of the capital. They too religiouſly ſtudy models independent

pendent of nature, and words inſtead of things: they acquire knowledge of knowledge; but merely ring changes to a capricious, palled ear, that is ever craving for variety, and ſatisfied with variety without invention.

All that can employ the intellectual powers, appears to be either already drawn from nature, or lies there deeply imboſomed. Beyond this ſource or intrinſically different from derived principles, is nothing. No faculty exiſts, to which names have been given, or at leaſt ſo appropriated, that can fancifully create. Many of the liberal and mechanic arts are ſo far removed from the firſt rudiments, which ſtill exiſt diſtinct in the external world, that the operation is long and intricate, to trace them out, and men rather acquieſce in the expedite and eaſier ſtudy of

ſecondary copies. Certain incongruous ideas are ſometimes detached from their proper deſtination, and conſorted together: the ſelf-conſiſtency of the ſeparate ideas ſtill preſerved in their blended ſtate, ſpecifically marks the fantaſtic union from every thing elſe in nature. Hence a new creation ſeems to ariſe, a very child of art: but the all and real difference is this, that nature is deformed by art; nature gives that conſiſtency to ideas ſuitably applied, which a ſportive combination does, when they are unſuitable. Many of the religious and poetical beings of antiquity, Fawns, Satyrs, and Centaurs are of this monſtrous art. The machinery of modern poets, the fantaſtic modes that ſtill continue to depreſs the fine and uſeful arts, are of the ſame caſt. It is impoſſible not to admire

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and applaud ſelf-conſiſtency, even in things that in every other reſpect are unworthy of thought: at the ſame time no internal unity compenſates for the diſagreement with the obvious laws of the creation. Attention languiſhes, and we feel the want of intereſt more than we ſuſpect the cauſe: for who is deeply concerned in what is untrue? and there can be no truth in any thing repugnant to the regular deſigns of nature. This is the only ſtandard by which taſte can be fixed, or regulated; and the only arbiter that can change the many ſtrange and inveterate cuſtoms of caprice for ſomething nearer to perfection. It is not a neceſſary conſequence, that a man of genius ſhould in a city confine himſelf unreſervedly to imitations of ideal art; but preſſed by the circumſtances of ſituation and

the blind veneration of the many to what is obſcurely ſtrange, his fortune will be ſingular to avoid it.

Art has been called, what it ought to be, the glaſs of nature. All compounded models, as machines, buildings, and the finer arts, are imperfect. The ſame degree of accurate proportion, and minute diviſibility, is not required in moſaic painting, that is to be ſeen in ſome more exquiſitely finiſhed works of nature; but even that degree of fineneſs and proportion correſpondent to our own ſenſes, is rarely exhibited in the higheſt fabricated works of human ſkill. In the capital all works of art, perfect or not, can only reſemble the minute parts of nature; or elſe the greater parts upon a leſs ſcale. The one repreſentation is inadequate; the other is partial and confined. Proportion

tion well preſerved in the miniature of greatneſs pleaſes; but no more expreſſes the original idea, than an artificial globe does the world, except to thoſe who are previouſly conceived of the idea. Art it is poſſible to reduce within the limits of nature, but no power can force nature within the rules or dimenſions of art. Reſtricted and imperfect as every imitation of nature is; deformity in the capital is the obvious picture familiarized to the eye. The animate and inanimate creation is partially ſeen, and thrown into unnatural poſition and form.

——— " There the pitcher ſtands
" A fragment, and the ſpoutleſs teapot there,
" Sad witneſſes how cloſe-pent man regrets
" The country; with what ardour he contrives
" A peep at nature, when he can no more.
" ——— much conſoled
" That here and there ſome ſprigs of mournful mint,
" Of nightſhade or valerian grace the well
" He cultivates. Theſe ſerve him with a hint

" That

" That nature lives; that ſight-refreſhing green
" Is ſtill the livery ſhe delights to wear,
" Tho' ſickly ſamples of th' exuberant whole."
Cowper's Winter Evening.

Broken and angular views; an horizon immured; an atmoſphere in darkneſs viſible, altogether compoſe a mirror that ill reflects the beauties of nature, and aſſuredly ſpoils and enervates the genius of thoſe, who conſult it independently of the original.

The arts and ſciences, by the accumulated labours of preceding times, are increaſed in number and magnitude. When almoſt ſingly they engroſs a life of application; they have not reſpectively to their uſe and importance, an equal and proper ſhare of attention. All levelled to the ſame degree of novelty, curioſity is no longer excited; ambition dies; and the mind indolently reverts to thoſe inquiries that are moſt obvious

obvious and agreeable, not ſolely the uſeful and proper. Inſtead of taking advantage from the labours, and the way marked out by a Bacon or a Newton, appalled at the ſpace to be gone over, men chuſe rather to try their own powers, unaſſiſted. So declines the philoſophy of the ancient ſchools, that intimated the very change of human nature; and ſuch in general is the fate of many ſciences and the liberal arts. In medicine the ancient phyſicians are ſtill confeſſedly our teachers and ſuperiours. They ſimply and faithfully watched and recorded the plain indications of nature. Inſtead of imitating them and condeſcending to follow their paths, the moderns have too often ſubſtituted their own hypotheſes in the place of facts, and have ſo incumbered and obſtructed the way to all their ſucceſſours, that the degree of

progreſſive

progreſſive improvement has not been reached which might have been expected from the various auxiliary knowledge which at this period of the world is to be obtained. The learned Boerhave himſelf, who neither wanted genius or ability, confeſſes that from this cauſe he follows with unequal ſteps the firſt and earlieſt writers in the ſcience.*

Aſpiring to the fame of original diſcovery, men diſdain the gradual and

* "I found that by a boundleſs liberty in framing hypotheſes, and aſſuming things on falſe or uncertain principles, and not taking time or thought ſufficient to conſider matters in a true light, together with an ambitious eagerneſs to complete the ſcience all at once, and above all, by the neglect, contempt, or ignorance of former writers, phyſic ſeemed to ſtand upon the tottering baſis of uncertainty and obſcurity, rather than confirmed by truth and evidence."

See the whole of Boerhave's Pref. to his Aphoriſms.

natural

natural helps which paſt experience has prepared ready to their hands. Much new obſervation, already travelled over as the ground of ſcience is now, cannot be expected in the ſhort ſpace of one man's life. If it is obvious to ſenſe and correſponds with things as they really are, we may conclude that the matter is not new, but newly vamped up. If truly original, and is far or deeply ſought in the untravelled regions of nature, on account of the ſhortneſs of life, it muſt be of ſmall extent or moment. Thus have we a plain rule to diſtinguiſh vain empiric pretenſions from the moderate limits of original diſcovery; and at the ſame time a proof ſomewhat mortifying, that the human underſtanding, unleſs touched with more fire and perſeverance than belongs to the common rate of intellect, falls far ſhort of the

the preſent altitude of ſcience, and is incapable of progreſſive flight and improvement.

The ground on which genius ſtands, as hitherto compared with ſcience, is univerſally diſadvantageous. In this our country, diſadvantages of a local kind are to be contended with. The climate of Britain and our ordinary ways of living are naturally adverſe to the delicate and refined works of art and ſcience. Countries more friendly to the human frame, bring almoſt ſpontaneouſly the works of art as well as nature to great perfection. Genius ſelf-born in Italy revived again in the middle ages, when all the reſt of Europe cultivated no ideas beyond the uſe of ſavage ſtrength; Italy ſtill ſuperior to the moſt ungenial form of government continues to be the glaſs of taſte to her

her warlike and commercial neighbours. In more favoured climes the returns of animal ſupport are quick and certain; they ſupply in abundance the means of a learned and contemplative leiſure. Genial warmth and clement ſkies ſolicit out the powers of fancy and reflection: the fineſt forms, attired moſt becomingly, meet the eye in every turn, and expand the native force of genius. How different the untoward influences of colder climates! There, changeful ſeaſons, lowering days, long nights, and the precarious but more needful means of living, drive the oppreſſed thinker from himſelf to occupation and intemperate pleaſures, that obtund the ſenſe of ſorrow, but ſpoil the animal ſprings of thought. For the moſt part confined to his dwelling, he has only notices of external and remote

mote things pictured on his walls or ſhelves, that debaſe conception by imperfect repreſentation. It is true, the moſt unfavourable climates may reverſe this view of things within a ſmaller ſcale. Taking advantage of the effeminate luxuriance of happier ſoils they import in a few years the treaſures of native genius—the work of ages; and not until the artificial fruits of opulence emaſculate national vigor, will the ſcientific ſpoil be waſted. They cheriſh the dear-bought ſpark and kindle a laſting flame, that laſts becauſe it is not neglected. A forced culture of the human powers, thus aided by foreign models, may do more and accelerate fairer fruits, than even nature can under the happieſt circumſtances. The animating principle is to be diminiſhed or raiſed at pleaſure. Whereas

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the fortunate are ſeldom vigilant; they deteriorate the gifts of nature; while neceſſity loſes not a ſtep, and having no other reſource, always improves them.

When we have prepared the ſoil, the principles of genius; and have ſearched out and judiciouſly applied the force of it; then exotic excellence will take root and thrive: otherwiſe protection is vain, and excited emulation hopeleſs; we ſwell to an impoſſible bulk; and expect a glorious flame without the igneous ſpark.

While the ſketches of knowledge were rude, or imperfectly repreſented, a degree of mind unimproved was amply proportionate; in its preſent ſtate of enlarged bulk and altered quality, a proportionate ſtrength and capacity are required: elſe is not the age

of ſcience without genius inferior to that of rude barbariſm? or is not the ſcholar leſs proportioned to his time, than the wild man? His faculties, his acquirements are conſiſtent, but the ſcholar's not. We appropriate fame and credit, that we are born in an Auguſtan age: but the forces are Cæſar's, and to us is the degenerate repute of not uſing or improving them. From ſome inſtitutional modes of improving man, as well as from the nature, and effects of advanced ſcience, genius is weaker at the full growth, than in the infancy of it. At the grand point of time inſtead of having the genius of the nation ſtrong when it ſhould be ſtronger, we find it radically weakened, and unable to make the proper uſe of the advantages preſented to it.

On the

Inveſtigation of Genius.

IN youth the art of concealing the real character is little known or practiſed. Experience and the caution of maturer years ſoon produce falſe tokens. The falſe are much more difficult to analize than the real, and counteract all the principles that unveil to us the human mind. The motley heterogeneous qualities, that make up a fictitious character are hard to be gueſſed; the character itſelf is fluctuating and cannot be tried by any

fixed rules. Though we know the purpoſe of the hour, we are left in uncertainty for the next. As all foreign principles are alike indifferent, new will be perpetually aſſumed, and ſometimes thoſe of nature will turn the ſcale, when the mind remains ſuſpended. How many men is it the fortune of all to know, whoſe qualities are indiſcernable, whoſe actions always contradict apparent indications. Their very excellencies, their peculiar and characteriſtic ſtrength, they often diſavow. They perſonate and even emulate qualifications and acquirements much below their own. The ſtateſman would be poet, the poet would be hiſtorian, and the hiſtorian becomes no character, or one not to be developed. Sometimes vanity, often policy is the motive;

motive; both conduce equally to perplex the obſerver in making out the characteriſtics in manhood.

Allowing all the advantages that can well be ſuppoſed in favour of a late diſcrimination of character, the neceſſity and utility of an earlier obſervation is not in the leaſt ſuperſeded. Where appearances in the ſame perſon, taken at different ſtages of his life, mutually coincide, they confirm one another,—that they are true and genuine. Where they do not, we have ground to ſuſpect, that the preſent appearance is feigned, and of ſhort duration. In thoſe momentous truſts of a public kind, which muſt not be expoſed to any hazard, that can poſſibly be ſuſpected, or provided againſt, where confidence once repoſed cannot ſafely be recalled;—in this concurrent teſtimony

we acquieſce with content. When conformable circumſtances through every paſt ſtage of life agree, the die is fixed, and eventual conduct ſtamped with a certainty of failing only with exiſtence.

Talents and characters are beſt explored and decided in the period of education. The public teachers, diveſted of prejudice, and unintereſted in the event, will faithfully trace out the genius and character of their pupils, and record the diſtinguiſhing features, that will not be ſuffered to eſcape in any future period of life. As long as the public teachers are ſubject to parental influence, it will be in vain to expect an open and unbiaſſed diſtinction of genius. No claſs of men undergo greater trials, or labour more efficiently for the public intereſt. They ſuſtain in a little ſphere the cares of empire,

pire, and they deſerve reward and encouragement. The public bounty ſhould at leaſt inſure a liberal ſupport, neither dependent on gratuitous or accuſtomed fees, and of courſe place them above the power or favour of the parents.

In diſcriminating the characters of a ſchool, the inveſtigation of genius only, is principally to be attended to. It will be impoſſible to apply with any material effect, the order of minor underſtandings, of which the bulk of mankind is compoſed: if they are ſuffered to fall into that line which chance or private diſcretion may ſuggeſt, the ſtate will ſuffer no material injury. Cloſe inſpection even under this limitation will emancipate many to notice and diſtinction, who under

the preſent accidental allotment would have ſunk below mediocrity.

Genius is not always ſo obvious, but that in ſome conſtitutions and tempers it may lie concealed, if obſervation is not carried on beyond mere ſchool-learning. Claſſical inſtitution is not the touchſtone of all diſpoſitions. It is with difficulty, that ſome boys are dragged through the claſſes of a public ſchool; and yet live to prove that they poſſeſs great intellectual ſtrength and capacity. Many rather ſuffer, than chooſe the ſlow, regular gradations of claſſical inſtruction; and look out for a wider and leſs controuled range for mental exerciſe. Much of the knowledge that is preſented to boys in public ſchools is not the element they would naturally wiſh to be employed in. It

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is not congenial with their warm imaginations and improvident minds, that neither yet have experienced the want, or perceive the force of moral inſtitutes. The medium is ſtill very proper, perhaps the beſt that can be uſed, for ſtrengthening and dilating the intellectual powers. But minds in general, meaſured by their proficiency and acquirements in claſſical knowledge, will be deemed very unequal to their real and intrinſic worth.*

The

* Lord Bacon obſerves, on the culture of the mind, " Annon prudens admodum & digna " quæ bene perpendatur. eſt ſententia Ariſtote- " lis, *Juvenes non eſſe idoneos moralis philoſophiæ* " *auditores:* quia in illis perturbationum non- " dum ſedata eſt, nec tempore & rerum expe- " rientia conſopita? Atque ut verum dicamus, " an non ideo fit, ut ſcriptorum priſcorum " præſtantiſſimi libri, & ſermones, tam parum " proſint,

The manners, the dreſs, the pleaſures and vices, betray the genius of ſome boys. To plan and conduct the trivial and lighteſt employments of life, with ſuperior addreſs, ſkill, and conſiſtency, requires all the firſt powers and operations of the mind that conſtitute genius. It is a misfortune that genius is ever attracted to low and unequal objects. However, let it be the office of the public teachers to mark excellence of this kind, as well as that which only reflects luſtre upon claſſical inſtitution. Let it be their care, to conduct perverted genius into its direct and proper channel. Let them conſign,

" proſint, ad vitæ honeſtatem & mores pravos
" corrigendos, quia perlegi & revolvi non con-
" ſueverunt a viris ætate & judicio maturis,
" ſed pueris tantum & ironibus relinquuntur ?"
De augm. ſcient. lib. vii.

or

or at leaſt recommend boys under theſe circumſtances, to ſtudies and applications ſuitable to their capacities. Let them endeavour to facilitate the natural force of the mind,—to ſoften and ſmooth aſperities that ariſe in their way, more from bodily affections, or adventitious prejudice, than any mental deficiency.

Under this branch of education it will be neceſſary to give attention to the propenſities that accompany genius; otherwiſe the judgment of it may be ſometimes erroneous. Propenſities are natural and acquired; the natural ariſe from the organization of the body, or the peculiar conſtruction of the ſenſes. Genius, accompanied with a fine ear, gives the natural propenſity to muſic. The ſame genius illumined with extraordinary powers of viſion, is the natural propenſity to painting.—For a propenſity

propenſity to the practical parts of both theſe ſciences, muſt be added ſtrength and flexibility of hand. The natural propenſities conſidered in this light, are few, compared with thoſe that are induced by habit and prejudice; and the obſerver only making allowances for the ſingular inſtances of ſome remarkable propenſities, will conſider genius in itſelf, without variations, or without variations adapted to one employment more than another. Genius ſimply poſſeſſes all the powers of remembering, comparing, and judging in an exquiſite degree. Inſtead of being embarraſſed with the difficulty of ſhaping out employments for different kinds of genius; we are to conſider genius as univerſal, or not at all.—That in moſt caſes, it may be given by judicious and early management, a propenſity to any

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of the ſeveral offices, and employments of life, that is moſt convenient and advantageous to the individual.

In aſcertaining and fixing the preciſe limits of genius, one difficulty ſeems to ariſe from the undiſtinguiſhable gradation of minds. In the conſtitution of human minds, as well as bodies, no two perſons are found to bear a cloſe and exact compariſon; or to poſſeſs the ſame ſpecific qualities upon near obſervation. Minute differences and evaneſcent ſhades ariſe till all diſtinction is loſt. Amidſt this endleſs diverſity, it will be aſked, where is the line to be drawn between genius and incapacity? Reject the minute and particular differences, and attend only to the greater agreements. Purſue the ſame method of arrangement, that is uſed in other ſciences. In natural hiſtory, in medicine,

medicine, the great and moſt obvious qualities alone are ſelected; or what could preſerve the objects of theſe ſciences from infinitude of confuſion and uncertainty? The judicious phyſician keeps in view only the moſt urgent and primary indications, without following the ſhades of ſymptoms that run one into the other, too indiſtinct, to be marked by human obſervation. It is all that we can do, and in general enough for every purpoſe, to contemplate nature in the large, without trying to unravel throughout the fine and intricate texture.

'Is the human ſpecies ſo irregular, ſo multiform, ſo wayward that it cannot be reduced to this degree of ſcientific order? If we can ſo eaſily demonſtrate the peculiar properties of things, that are far removed from common obſervation,

obſervation, and place their character-iſtic diſtinctions in due order and claſſes; why ſhall we not better diſtinguiſh ſubjects of our own frame and nature? Moraliſts may truly ſay, that the hard knowledge is to know ourſelves; but all the flattery, and prejudice that involves the taſk of ſelf-ſcrutiny, is laid aſide in diſcriminating the character of others.

The ſcience of diſcrimination is not impracticable or uncertain, for the prevailing character is not unfrequently marked, and with proper appellations even by the boys themſelves. They plainly ſee ſuperior merit, and they confeſs it without envy or uneaſineſs. In every large ſchool, ſome few boys riſe as much above envy, and all competition, as they are ſuperior in genius. Where tranſcendent merit is univerſally

univerſally known, and allowed, no ſingle perſon feels himſelf lowered, in ſubmitting to, and joining in the general eulogy. The ſecond characters to whom it would be a diſgrace to yield, and a meanneſs not to rival, give moſt uneaſineſs to little minds. Many may revert with pleaſure to the by-gone days of education, and trace out in memory the veſtiges of profeſſional merit now high ranked in the ſervice of the public. Though that ſeaſon of life is not over favourable to objects of diſtant conſideration, they will in general find their judgment of juvenile companions, tranſiently as it was then formed, to accord with the characters they now ſupport in the active ſcenes of life. If theſe impreſſions are true and deciſive on the minds of youth, and ſo well ſtand the teſt of time; the effect may reaſonably be

be expected, to be much ſtronger from the ſuperior diſcretion, and experience of public teachers, purpoſely devoted to obſerve.

The fluctuating nature of youthful minds, has been the chief reaſon alledged for the common indeciſion on this branch of education. The real utility has never been diſputed. Nature is ſaid to hold out falſe lights. The ſame perſon is not to-day, what he was yeſterday; and in a very ſhort time can ſcarce be ſaid to be the ſame identical being. Examples are produced often to appearance forcible and deciſive. Infant dulneſs ripens into eminent genius, and the ſanguine expectations formed of early vivacity, are wholly diſappointed in riper years. Is not the education itſelf here in fault, that either does not accurately diſtinguiſh the na-

tural faculties, or afterwards ſpoils and diſtorts them by injudicious management and application? It is not through the incompetence of reaſon, but the miſtakes of the heart, that we confuſedly blend wit and folly, dulneſs and profundity of thought. Slight reſemblances deceive the mind willing to be deceived. The mind that ſtrays from object to object—that lights on every flower, but collects no ſweets, often looks the eye, that in wild phrenſy rolling, glances from heaven to earth, and earth to heaven. Intenſe thought, or the abſtracted conſideration of any particular ſubject, is careleſsly imputed to that abſence of mind, the effect of mere ſtupidity, and the want of all reflection. Silence and dulneſs, loquacity and wit, are often deduced from the ſame ſources: whereas the ſilent

boy

boy thinks much and talks little, and the inceſſant prater in general merely retorts back the verbal impreſſions made on his memory. How often are the bloſſoms of genius brought forward by early care and forced nurture, and ſometimes checked by neglect and thwarted by diſcouragement! Great revolutions in health, and theſe in general ariſe from ſome improper conduct in the education, exhibit new appearances in the mind! When the animal economy is any way obſtructed, the mind often ſuffers from the bodily indiſpoſition. Where indications of genius have been once noticed, and diſappear at the time of a diſordered ſtate of body; the cauſe is clear and evident. When that cauſe ceaſes the effect will alſo. Genius will return with returning health. When they diſappear with-

out any conſtitutional change, there has been ſome error, in the mode and conduct of inſtitution; or the opinion of the underſtanding was at firſt wrong or crudely formed. Under the circumſtances of diſeaſe and enervation, whether of the external or internal ſtructure, every previous ſtage of life, eſpecially the occurrences of a contrary ſtate of health, ſhould be well inquired into before a boy is placed down to an order of capacity or ſphere of acting, that does not belong to him.

In every new appearance, very different from what the mind has once been; the change itſelf ſhould induce ſome heſitation. Is it not more rational, and becoming the diffidence of good judgment, to impute every ſudden change to improper management, or a defective knowledge of criterions

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in ourſelves, than to any wanton fickleneſs in the operations of nature? The ſtrange incongruity of character, recorded of illuſtrious men in the different ſtages of their lives, rather ſupports, than invalidates the propriety of this caution. Nature is uniform and continued in all her works that we are converſant with. Her aberrations and ſudden breaks are particular exceptions to a general rule. Genius is uniformly progreſſive, and naturally goes on from one improvement to another. The career is only ſtopped by ſome violent and adventitious force.

Public ſchools may be divided into two great claſſes of conſtitutions, ſtrong and weak. Of the two claſſes that of weaker conſtitutions will be found to contain the greateſt number. The ſame fortune and rank in life that

patroniſes public education too often contributes to the degeneracy of bodily ſtrength. In this claſs the inſtances of eminent genius will generally appear. The nerves and channels ſubſervient to intellect worn down or attenuated by diſeaſe or diet, become in length of time more perceptible and alive to external impreſſion. Nor is this inconſiſtent with the former poſition that health is the ſource of genius. Uninterrupted health may and often does accompany weak and extenuated habits equally as the robuſt and athletic. So a fine veſſel will contain liquor juſt as well as a coarſe one. More fragile and ſuſceptible of injuries than ſtronger frames, they do not ſo eaſily overcome the conſequences of exceſs and irregularity. But their ſenſations tremblingly alive inſures, while health flows uninterruptedly,

uninterruptedly, great intellectual ſuperiority. Alſo in that rank of life which produces this peculiar make and frame, the mind has been cultivated with the greateſt care and induſtry through ſucceſſive generations; and it is no improbable inference that the ſpirits and fluids always conducted and determined to one courſe, have prediſpoſed and enlarged their proper channels, and ſo have at laſt better conformed theſe inſtrumental organs to intellectual purpoſes. This effect will take place where health has been fortunately preſerved under the circumſtances of affluence and extenuated conſtitution. If the union of birth and genius is not univerſally conſtant; if even a diſproportionate number of well deſcended but ſickly boys are marked with intellectual ſuperiority,

the phyſical effects of mental and corporeal ſympathy are too evident to need proof. Who ſo prone to exceſs as men of the fineſt underſtanding, favoured by fortune and incited by example? Such examples make not againſt the natural tenour and force of hereditary improvement. Another obſtacle ariſes to the continuation of intellectual eminence in the ſame family, which though it on certain occaſions ſtops the natural current, ſhould by no means deter us from ſearching for genius in its proper ſoil. Genius by vaſt efforts deſtroys the power of tranſmitting its own qualities to poſterity. A man much devoted to thought or ſtudy ſeldom communicates his own conſtitution perfect as he received it to his offspring. Great ability is rarely obtained or exerted without injury

injury to health. Exceſſive application enervates. It is only moderate exerciſe that preſerves the animal and intellectual powers of a man in a ſtate to be tranſmitted to his ſucceſſor. Where the mind is duly trained and without detriment to health, there is undoubtedly a lineal prediſpoſition to produce genius. Unhappily the philoſopher too often ſacrifices health for fame; and all that he conveys down to his offspring is the wreck of that conſtitution, from the ſpoil of which he drew his own celebrity. When a child of extraordinary parts, and there are ſuch inſtances, happens to be generated from a parent of ill health, either the malady was not ſo deeply rooted in the habit of the parent as to be conſtitutional, or elſe was brought on after the period of full growth. Organic injuries derived from

from ſome defect in the internal ſources of nutrition, are alone to be called ſtaminal and hereditarily tranſmiſſible. The fluids are morbidly indiſpoſed either from contagious effluvia entering the ducts of circulation, or elſe are acted upon by the ill conformed ſtructure of the organs, and derive all their malignity ſecondarily from them. Their conſtituent principles may be diſſolved, and even life extinguiſhed, while the organs ſubſiſt without any ſign or veſtige of idiopathic hurt. Diſorders of the fluids, if they have not yet injured the ſolid parts of the parent, are tranſient, becauſe of the new chyle daily aſſimilated: and in the ſucceeding infant diet and regimen are ſo intirely changed, that no identical particle can be ſuppoſed to remain the ſame—except the ſtaminal ſource of the ſolids. In the

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ſolid therefore and not the fluid affections, we are to look for the true origin of intellectual degeneracy. We ſhall in vain inquire how far genius is influenced by the animal conſtitution of the progenitor, if the circumſtances of that conſtitution are not well and accurately known. There is alſo an eſſential difference between the effect of diſeaſe contracted before virility, and ſubſequent to it. If the adoleſcent ſtage is happily paſſed without any material injury, the ſtamina are ſet at the higheſt pitch of growth of which they are ſuſceptible. Many of thoſe diſorders which appear after this period, and ſuch as even terminate fatally, may only affect the fluids and leave the conſtitutional ſtock of nerves and veſſels free and intire. Simple debility and even corroſions of the ſolids where

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the texture throughout was not wholly decompoſed are healed in the ſucceſſion. If during adoleſcence the ſolids, from ſome originating defect in the digeſting viſcera, have received material injury, or their growth from the ſame cauſe has not been lengthened out correſpondently to the ſtaminal beginnings, the foundation of hereditary effect is then laid. The ſtamen is loſt; and hope is hardly to be indulged that there is any power conſtitutional in the human frame that will efface ſpontaneouſly the lineal teint, or that nature in the next deſcent will bring to perfection what never had a proper original foundation. Phyſically true is the prophetic curſe that the race *will ſuffer for a thouſand generations.* The race will ſuffer uninterruptedly, except ſome new impulſe equal and oppoſite to what

generated

generated defect turns anew the adventitious courſe.

That the above truth may not loſe its force, it is to be noted that thoſe defects or maladies which ariſe either from external cauſes, or from cauſes not immediately derived from the firſt viſcera, are not to be looked upon as having any hereditary influence, except as they primarily injure thoſe viſcera by conſent of parts. So defects of this ſpecies though they affect the parent will not the child. The derived members of the body may be deformed, pruned, or mutilated; but as long as the ſtamen, the ſeat of nouriſhment remains unhurt, new ſhoots will put forth in the deſcent, and each ſhoot be perfect in its kind as if the parent ſtock had been intire.

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Is it not on the whole to be believed, that the mental powers are as communicable in an improved ſtate as thoſe of the body? In fact the ſame thing is allowed, when we affirm that a conformation of bodily organs can be conveyed, in an improved ſtate by any care and culture to poſterity; through the medium of theſe organs the mind performs its operations; and whatever the peculiar native force of the mind may be, that force will be heightened and improved by a greater accuracy and facility of perception.* Inſtances of hereditary

* Tertullian writing on the traduction of the ſoul, has ſuggeſted more than is neceſſary to take for the ſupport of this opinion.

" Unde, oro te ſimilitudine animæ, quoque " parentibus de ingeniis reſpondemus, ſi non " animæ ex ſemine traducimur? in illo ipſo " voluptatis

hereditary genius appear in the courſe of common obſervation. Muſical talents, which depend upon a well organized ear accompanied with genius, not only prevail hereditarily in a family, but a nation. The Linley family in England is a remarkable inſtance of this kind. The Italians and Germans

" voluptatis ultimo æſtu, quo genitale virus ex-
" pellitur, non ne aliquid de animâ ſentimus
" exire?"

Quoted from Wollaſton's Rel. Nat.

Whether ſouls are generated with the body, and tinctured with the diſpoſitions of the parents; or whether they are the ſeparated ſouls of other modes of exiſtence, and fall mature in this world upon the embrio body;—is of no import. In either caſe the preſent queſtion will not be affected. The ſoul muſt ultimately depend upon the corporeal organs for perception, and the organs are allowed to be hereditarily influenced.

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are ſaid to be born muſicians. Cathedral towns produce many more examples. The concomitant operations of genius, as well as ſome extraordinary perfection in the auditory and oral nerves, muſt be allowed in theſe inſtances. Not only a good ear but a great underſtanding muſt be communicated, where muſical excellence appears through the ſucceſſive deſcendants of a family.* If the number of inſtances of hereditary genius were not ſo many as might be produced; if the examples were leſs deciſive than they are; it would not prove that the effect of mental culture is extended too far or exaggerated.

* Mr. Burney in his account of Crotch, the muſical prodigy of Norwich, takes particular notice of this infant's capacity for ſcience in general, and mentions his proficiency in ſome particular branches, beſides muſic.

Allowance

Allowance is to be made for the many circumſtances that tend to retard its free courſe and operation. The intermixture of families; the effects of intemperance; the limitation of inſtruction principally to one ſex; the accidental combination of very oppoſite and unequally cultivated minds; theſe are all cauſes that may ſometimes produce hereditary change. Among men races are more promiſcuouſly matched than among ſome other animals. In man there is an inappetence to any reſemblance of his own defects and even of his own perfections. Not as he flies himſelf does another avoid him. What uſe and poſſeſſion render little eſtimable to him is chiefly deſired by another; and the diſguſt that ſelf-known qualities excite, is ſcarcely conceivable to a ſtranger. Thus deſire on one ſide and

condeſcenſion on the other leſſen much the awful diſtance between contraſted inequalities of various races. Races are conſequently much blended, though far from being extinguiſhed.

> Sic viſum Veneri, cui placet impares
> Formas atque animos, ſub juga ahenea
> Sævo mittere cum joco.

Theſe and other circumſtances together form a chain of obſtacles againſt the full traditional effect of education; and leave our experimental knowledge very ſhort of all the poſſible advantages of mental culture.

In the Univerſities, the great conflux of various orders, where the means of improvement are equally acceſſible to every member; genius is oftener found aſſociated with the noble, than the vulgar. The dulneſs of provincial ſcholars,

lars, the firſt inſtructed of the family, is there proverbial. Their minds robuſt and firm like the texture of their bodies, are well fitted for and ſucceſsfully exerted in the abſtract elements of numbers and mathematics, in which labour has more place than wit; where compariſon is cloſe and near, not wide and diſcurſory as in the ſurvey of natural and real objects. In theſe laſt the ſons of fortune and faſhion, of the learned and ingenious in every line, whoſe fine ſpirits anſwer to the attenuated make of their bodies, bear the palm away. Not without more ſolid reaſon therefore than mere titular diſtinction, is the long lineage of eminent men recited in their commemoration. The happy concurrence of circumſtances, where eaſe and affluence favoured the culture of the mind, and did not de-

bilitate the body, produced at length the child of genius. The eſtimation of worth riſes, and the claim of merit is more readily acknowledged, when the natural ſource and cauſes are diſcovered, and made known. If a biographer has this principle in view, he does not uſeleſsly adorn his narration, with the recital of high birth, and long traduced property. To mention anceſtral rank and property in any other light, than as they naturally lead to intellectual improvement, what is it but ſervile adulation and ideot habit? You depreciate the effects of noble extraction, when you deduce them from a foundation that is merely ideal and fanciful. You cultivate nobility as a name indeed, when you diveſt it of thoſe inherent powers of communicating worth and merit, which it really poſſeſſes.

poſſeſſes. Nobility is more than a name; though not merit in itſelf, it muſt ſtill be revered as the ſource and parent.

The blacks of Africa, and the American tribes, are repreſented as poſſeſſing very limited capacities, limited beyond the belief of an European. They are frequently adopted at a very early age, and favoured with all the aids and advantages of a regular education; yet they exhibit no marks of improvement equal to expectation and the common run of acquirement. The two natives of the ſouthern iſlands, Aotourou and Omiah; the one brought over to England, the other to France by M. Bouganville; both indicate the ſterile incapacity of a national mind, that has remained long uncultivated, or blunted by the rough uſages of a

ſavage life. Aotourou after two years reſidence, could not pronounce a word in the French language intelligibly. Omiah attained little more in the Engliſh. It is a common opinion that the acquired ideas of theſe men, were as few as their words. Many reaſons and apologies have been aſſigned for their apparent incapacity. They were ſtrangers. The public pity ſpoke in their behalf. Aotourou's defect of ſpeech was attributed to ſome radical diſability in his oral organs. An unprejudiced mind will rather ſuppoſe, that theſe men had their organs and ſenſes ordinarily perfect;—that they were men of indifferent intellects, neither fools nor wits. It is too particular that the navigators of both nations, ſhould accidentally light upon characters in the extreme—characters rare in any country. Perhaps the

the medium is nearer truth, that their minds were of the common run with their fellow countrymen, but in no degree equal to the hereditarily improved ſtandard of a high-civilized nation. Long neglect and diſuſe of the rational powers, is far from accounting for their inaptitude to ſcience and their ſlow advances to civilization. European infants in the ſame period of time, will uſually make more attainments, than they did. Probably in all theſe inſtances of the ſavage unlettered mind, ſome conſtitutional, hereditary affection of the organs and ſenſes occaſions the rooted and inflexible dulneſs, and averſion from improvement.

More and better proofs may exiſt than what are now adduced, to aſcertain the hereditary nature of genius. If the queſtion ſtood on no better

ground than probability, in a cloſe and particular inveſtigation of genius it will deſerve attention and farther ſcrutiny. Should the opinion be well founded, incidental advantages will ariſe from the eſtabliſhment of it, very favourable to the cauſe of learning and ſociety. The reputed chance of perpetuating, or at leaſt communicating to poſterity ſome portion of our own acquirements, will be a new ſtimulus to emulation and the deſire of improvement. Men will more cautiouſly avoid the debilitating irregularities of life, when perſuaded that at the time they diſſipate their natural ſtrength, they ſow the ſeeds of mental as well as bodily weakneſs for their innocent offſpring. Gymnaſtic exerciſe will be eſteemed a more neceſſary part of education, than it is at preſent. In modern

education

education it is not thought of as much as it ought to be;—at leaſt with any view to the influence it has on intellectual health, and the hereditary improvement of the riſing generation.

The inveſtigation of genius is a ſubject obſcured by many deſigned, as well as natural obſtacles. Every ſource from which light can be drawn upon it, muſt be explored, and the moſt remote dependencies ſearched out for truth. Many probable circumſtances taken together, will lay the foundation for a clear and deciſive rule, that no warineſs in manhood, or ſeeming mutability in youth can elude.

In the courſe of his reſearches the obſerver will attend to the ſpecies of philoſophy, that obtains under the name of phyſiognomy. Quite different opinions are held on the practical utility

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of the art. The *fronti nulla fides*, and the *vultus Janua mentis* of the ancients are brought forward, to ſupport opinions on both ſides of the queſtion. Not all that has been ſaid, or unſaid on the ſubject, is to be implicitly taught. An application too general and extended of rules that were ſtrictly true in particular caſes, has injured the cauſe it was meant to ſerve. More of the paſſions, than the active operations of the mind ſeems diſcernable by the rules of phyſiognomy. Paſſions that are long indulged, without reſiſtance, draw into conſent their proper nerves and fibres; they evidently produce certain effects upon the viſage. Even the paſſions very faintly indent their character upon youthful faces. The trying ſituations and circumſtances, that will afterwards excite the rough emotions, which tear

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and diſtort the exquiſitely fine frame of man, are not in youth experienced, and the light impreſſions which they actually do ſuffer are tranſient, wearing off by the new and daily acceſſion of ſubſtance to their form and features. In the ſtages of manhood and age, the paſſions, alas! too often leave the dreadful veſtiges where they have long dwelled. In vain the mind eſſays within itſelf, by internal agency to hide the deformities of the exterior organs. The aids of religion and philoſophy, aids truly worthy and noble, though they ſuppreſs or counteract the predominant paſſion, cannot efface the furrowed lineament. It is in this inſtance that the propenſity and appearance are the ſame and true to one another, while the effect and tenor of the mind's conduct directly contradict both. Addiſon in his paper

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on phyſiognomy obſerves with as much juſtneſs, as humanity; *Nothing can be more glorious than for a man to give the lie to his face, and to be an honeſt, juſt, and good-natured man, in ſpite of all thoſe marks and ſignatures which nature ſeems to have ſet upon him.* I will add, that to ſuch a man, not only our veneration and praiſe is due, but our acknowledgement of the ſtrength of mind and genius, which can controul at will the natural or acquired propenſities, which are ſtill viſibly impreſſed upon his exterior features.

So far, the phyſiognomy of the paſſions may be ſecondarily employed and allowed in diſcovering the degree and power of genius.

The active operations of the underſtanding in themſelves are gentle and unruffled, and leave their traces hardly diſcernable

diſcernable compared with the paſſions. The indications of genius in youth, as well as manhood, are often defective, and fallacious. Different cauſes produce the ſame apparent effects upon the air and countenance. Dulneſs and gravity, wit and folly, diffidence, and a conſciouſneſs of the defect are ſome of the inſtances, that will perplex and deceive an obſerver. The eye, as it is the moſt conſpicuous organ, is alſo conſidered as the firſt and leading index of the mind. Where the humours are clear, vivid, and diſtinctly marked, the common opinion is uſually prepoſſeſſed in favour of the underſtanding. Ideots have often fine eyes! But genius alone directs and applies the organ to the proper points of view, and determines the preciſe ſtay upon an object, for collecting the rays. Genius directs an

eye

eye that is called a bad eye with the ſame propriety and judgment, though the returns made to the underſtanding will not be ſo true and accurate. A vivid or heavy eye of itſelf indicates nothing. But let the eye, whether good or bad, in ſurveying the properties of bodies, move with exact propriety, the organ then is expreſſive of the genius that directs it. When the mind contemplates moral or ſcientific truth, and at the ſame time preſerves the proper look that would be well adapted to ſymmetry and extenſion; we conclude by eaſy analogy that the organ has been judiciouſly applied to objects of figure and colour, and that the ſame genius continues on the look to ideal and imaginary objects. Moral truth has ſo much affinity to natural truth, that a warm conception eaſily images

intellectual

intellectual objects, into real and ſenſible forms; conſequently the ſame look is aſſociated.

There is one appearance of the eye, under which, if genius really exiſts, this criterion of it will be uſeleſs. It is when a man perſonates any character, or pretends to any kind of intellectual excellence that does not belong to him. The organ, between throwing off the aſſumed look, and the awkward advances to its own natural form, is drawn into an unmeaning ſtare; and exhibits the groteſque ſpectacle of indeciſion and confuſion, that defies all rule and conjecture. The appearance is moſt obſervable in profeſſional characters, often officially obliged to adapt themſelves to the minds, and circumſtances of other people; and to act a

ſeries

ſeries of parts quite oppoſite in themſelves, and often to their own genius and inclination. Few players are ſeen off the ſtage, to preſerve this feature free and untinctured. If the expreſſion in them means or ſhews any thing, it is a diſtraction of intellect. Duplicity and its effect upon the viſage is not ſo common in boys as men. Boys derange their look by tricks of impoſture, by affectation, and mimickry. In them to preſerve the index pure and diſtinct, let them act only from principles of reaſon, from ſelf-conviction; let them be themſelves but never imitators; and eſpecially on this account preſent nothing abruptly for their reading and repeating, which is much above their years and capacities. Comprehenſion and expreſſion will then always harmonize;

nize; and the eye, ſpeech and geſture give out true indications hardly to be miſtaken.

Not only the appearances of the face, but the whole exterior geſture and even manner, will ſometimes exhibit deciſive traits of genius. However uncertain the phyſiognomic ſcience in in all its parts may prove to our imperfect conceptions, the exterior appearances as far as they coincide with other circumſtances, may ſafely be admitted as corroborating proofs in our characteriſtic diſtinctions.

On the

Application of Genius.

THE next ſtep to the diſcovery of minds, is their application. Much of the genius and abilities of a country muſt be wholly thrown away, and the poſſeſſors themſelves made miſerable and ineffective members of ſociety, if not applied to that part of the ſtate, where they can act with the greateſt force.

Under the preſent appropriation of the national genius, in how few inſtances is fitneſs deſignedly conſidered,

or

or the perſon adapted to the ſtation! The profeſſional employments are filled up out of a very ſmall proportion of the people. Small as the number is, the ſeveral parents ſelect and appoint out of it, as they diſcern the future completion of their own views and wiſhes. In making up their judgment, few withſtand the amiable deluſions of affection; ſtill leſs motives of ambition and intereſt. It is common to all experience, in public and private characters. The beſt and wiſeſt fall into this natural error. Often thoſe who are very fit to dictate to others, are in this inſtance wholly overcome in the application of their own rules. In a general view, in ſpeaking to the public, motives of a private nature, of parental favour, have no place. The pupil of the ſtate, and the pupil of the parent

excite very different ideas. The one has no intereſt but his own. In the other are concentred the views and intereſts of all other men. Without carrying along the idea of national as well as private inſtitution, the ſame ſentiments applied to ſuch oppoſite views, will often appear to claſh. Perhaps their beſt views and real intereſts are not ſo far ſeparate and wide one from the other, as is commonly imagined. It is no uncommon thing to ſee men, after a long and laborious initiation, deſerting their allotted profeſſion, and going over to another which requires mental and perſonal qualifications of quite a different kind. Their fate is truly hard, to return to the goal and begin the race again, with a ſpirit diſheartened by their paſt vain conteſt between duty and nature! Yet

their

their misfortune and number is ſmall compared with thoſe, who between the ſhame of retreating, and the dread of venturing upon a new and untried ſcene of buſineſs, drag on an irkſome life, uſeleſs to themſelves and ſociety. Their firſt averſion that filial obedience bore with temper, and had hoped to overcome by uſe, gathers ſtrength with time; their attention to buſineſs cold and languid; here diſcontent in ſecret broods over the unequal efforts of miſ-applied ſtrength, and further manifeſts itſelf in a vain tendency to unaccountable purſuits, in project and endleſs muta-bility. The mind at laſt, if it does not acquire in the conflict, that ſuperior ſtrength to overcome all artificial objects thrown in its way, ſinks under the weight of diſappointment and croſſed ambition.

When the parts that a nation of men are to act, are caſt at random, it is not extraordinary that we meet with ſo few happy and worthy of the ſtations they are fixed to, and at the ſame time much the greater number miſerable and unſucceſsful in their ill caſt deſtinations. The exerciſe even of well adapted profeſſion and ability, is not without difficulties. The envious world is ever willing to throw too many croſs impediments in the way of inclination, and aſpiring merit; but it worſe brooks to ſee the poſts of honour occupied by the unworthy, by thoſe who are not themſelves emulous of the diſtinction, nor appear by their unfit conduct to deſerve it.

Fortunes and deſtinations are for the moſt part caſt, while the embrio mind

mind remains unſeen—and unalterably fixed before any predominant and marked criterions of genius and ability can be diſcovered. It may be, genius and ſtation will fall one upon another; in the fortuitous jumble of ſo many lots, the prize will ſometimes drop into the hands of the fit and deſerving. The proportionate number of ſuch examples may appear greater than it really is. The blaze of conſpicuous merit ſtrikes the eye and fixes on the memory; but the unfortunate number are never known; they glide inſenſibly into contempt, or unheard obſcurity. Thus, while a nation is diſtinguiſhed by a few rare characters of exalted merit, it will ſeem to poſſeſs a degree of worth and ability in the departments of the ſtate, proportionable to the ordinary courſe of the human mind. While the public

buſineſs flows on even and unruffled, and the common diſpoſition more inclines to reſt ſatisfied with what is good, than reach forward to what is better; the preſent ſtate of civil ſociety rather excites admiration and full complacency, than any idea of making it ſtill more perfect and conducive to human happineſs. The truth is, the national underſtanding is ſeen in a point of view, in which no fair eſtimation can be made. Little of the common ſtock of genius and ability is brought forward to that only ſcene, where it has the opportunity of fair trial, and of diſplaying itſelf equal to the new and various exigencies of refined ſociety. If there was ſome natural attraction between abilities and employments; if thoſe who poſſeſſed them, like needles to the pole, ſpontaneouſly turned to

their

their proper deſignation; it were better to leave nature alone, than like the ape in the fable to ſpoil the offspring, that we would cheriſh, by miſplaced likings. However if any ſuch congenial attraction exiſts, it is not ſuffered to operate. Caprice and intereſt miſapply the greater part of genius; much is depreſſed, and much remains unknown. Were employments and profeſſions diſtributed according to the fitneſs and character of perſons employed, and an interchange made more adapted to their ſeveral qualifications; were mental requiſites ſought and advanced forward from thoſe walks in life, in which they are now wholly loſt and uſeleſs, the national genius would then emerge and appear in civil life what it really is in nature, conſiſtent

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and proportionate to all the wants and circumſtances of advanced civilization.

Genius is a quality of mind univerſally the ſame in all who poſſeſs it, not ſubject to differences or heaven-born varieties, by which men are ſuppoſed to be fitted for as many ſcientific occupations as accidentally ariſe in civil life. Some of theſe have no foundation in nature; are of mere artificial texture and invention; and therefore could not be provided for ſpecifically in the conſtitution of human minds, and are not otherwiſe than by a general adaptation of mind for all the exigencies of obſervation and reflection that can occur in life. Stateſmen, philoſophers, poets, painters, muſicians, poſſeſs the ſame all judging intellect, and are only determined to their ſeveral options

options and profeſſions by accidental circumſtances; by birth, education, prejudice, or by ſome conſtitutional propenſities ariſing from organization. The buſineſs then of applying genius is plain and ſimple, and lies within a ſmall compaſs: for where there is any peculiarly adapted organization, it is obvious to our ſenſes. The prediſpoſing influence of ſight, hearing, and touch has been before noticed. I ſhall only mention two other conſtitutional propenſities, that ſhould determine the courſe of genius, and which are anſwerable to the two great diviſions in ſociety, civil and military. The mechanical effects of health produce this diſtinction in the ſame ſtage of life. In a vigorous habit of health, the fibres are ſtrong and elaſtic; the ſpirits and fluids are impelled with rapidity,

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and diſpoſe the mind to boldneſs, activity and perſeverance. The mind at the ſame time contemplating an uniform ſtate of health, exempted from pain and alarm, riſes into confidence and contempt of danger. The perpetual checks and ailments that diſorder tender and delicate frames, produce caution, timidity and reſerve of perſonal riſque. Alſo in theſe conſtitutions, impreſſions are conveyed with too much force and celerity; but the impulſe is ſhort, and the over forced nerves return into the lax and flaccid ſtate, that produces fear and irreſolution. Under the artificial ſtate of ſociety, the claſs of this deſcription, where genius is indicated, may fill up the civil departments of life, with undiminiſhed credit to themſelves and ſervice to their country. So happily framed

framed is the world, that the decays and abuſes, which are continually making way into it, are fully provided for! Luxury is the effect of commerce; enervation is the effect of luxury; but the members of this ſtate of ſociety, however weakened in body, have a great and proportionable ſhare in employment. Luxuries and mental refinement keep even pace; as they mutually advance, vigor of body is leſs univerſally requiſite. Wiſdom and dexterity ſupply the place of natural defence. This diminiſhes as the other increaſes. Civil and military courage are very different virtues. Civil courage is the new virtue, that grows out of a well eſtabliſhed government. Genius, attached to an enervated habit will always poſſeſs this courage in a great degree. Very different is this

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from the courage neceſſary to ſuſtain the military character. The old virtue is revived, and perſonal honour and ſafety has no other reſource than the exertions of bodily ſtrength and vigor. The various emergencies in actual ſervice, will call for all the perſonal qualities that are requiſite in wild and ſavage life. Genius united to a ſtrong conſtitution is equally adapted for the military or civil ſtation; but united to a debilitated body, is only fit for the leſs turbulent ſcenes of civil life. *Cedant arma togæ* is here no queſtion but a decided point. That function muſt be moſt honourable, in which men can be moſt uſeful to their country.

It will perhaps be objected that officers of rank in the army, but of debilitated conſtitutions, diſplay in action, a degree of ſpirit and enterprize equal,

equal, if not ſuperior to that of the hale and athletic private ſoldier. The objection only proves, that there are two modes of courage. One ariſes from mere mechanical ſtrength; the other from reflection; from views of philoſophy, honour, intereſt, and not unfrequently from religion; views all unknown, or very faintly perceptible to the private ſoldier! He has only his own ſpontaneous courage, or the fear of puniſhment to urge him on. Either kind of courage taken ſeparately, is inadequate to the idea of a good officer. The queſtion is, Which man, the ſtrong or the weak, poſſeſſed of the ſame mental reſources, and determined by the ſame motives, will encounter danger, not only with the moſt bravery, but with the moſt effect and energy? It is one thing

thing to dare, and another to act. This part only belongs to conſtitutional bravery united to genius. Valetudinarian genius is exhauſted in collecting together the ſcattered aids of artificial ſpirit.—In laſhing up itſelf to a proper pitch of boldneſs, the diſengagement of mind that is indiſpenſable in the many exigencies of military ſervice, is wholly loſt. Mental reſources for low and lingering ſpirits are well. Opinion, and becauſe it is opinion boundleſs, and arbitrary, may be the beſt artificial ſtimulus, that ſociety can deviſe for unnerved warriors; but however it acts, will never form the conſummate military character, in which is united the whole force of ſtrength and courage, conducted by genius free and unembarraſſed.

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To rear up a brave and effective ſoldiery, let the ſinews of the body as well as thoſe of the mind, be ſtrengthened and improved. The whole nature of man, or thoſe conſiſtent principles that evidently point out his deſignation for action and reflection, is the firſt grand rule of what the public inſtitution of youth ought to be. One quality is not to be depreſſed, while another more flattering to private vanity, is cultivated with extreme care and attention. On the combined improvement of the mental and corporeal qualities, all the poſſible perfection that the human character can attain, and the future aggrandizement and welfare of ſociety ultimately depend.

After having diſcovered intellectual power and its few natural propenſities, no difficulties, no obſtacles to ſucceſsful

application remain but prejudice and intereſt. Theſe few hints may remove ſuch obſtacles, and call into real uſe, ideas that have been, and may ſtill be made ſerviceable to the intereſts of ſociety. Modern hiſtory well atteſts the importance of this principle to nations. It relates a phœnomenon of ſucceſs in the application of talents.

The power of the Jeſuits in the laſt century appeared to riſe up ſpontaneouſly. No viſible hand was ſeen to lead on its rapid progreſs; no means were diſcerned proportionate to the ſupport, and union of ſuch a numerous mixed body. The order compoſed of men from various countries, and ſeparated by all the natural barriers that prevent men from running into coherent maſſes, ſtill harmonized. One ſoul throughout all their various dependencies

cies ſeemed to actuate one body. They ſecretly ſwayed the ſeveral courts of Europe. Their influence univerſally felt, but no where ſeen, held the greateſt ſovereigns of their time in abject ſubſervience to their will and intereſt. Univerſal empire was one of their imputed views. A preſumption perhaps not altogether unreaſonable! They had already eſtabliſhed ſupreme and abſolute dominion over an extenſive country in South America; and though in the beginning without even land where to place their feet, they had in a ſhort ſpace of time rivalled ancient empires in wealth and power. This wonderful pre-eminence above the ordinary ſucceſs and policy of mankind, has been confeſſedly aſcribed to their firſt principle only, the inveſtigation and diſtribution of talents. Upheld

alone by a provident ſagacity in diſtributing employments to the members of the order, beſt ſuited to their ſeveral capacities, they triumphed over every natural diſadvantage; and gained ſuch an aſcendant in political rule, that none of the more common means of influencing men's minds could poſſibly propoſe. Their laws of initiation ſtrongly countenance the opinion. They received without diſtinction into the order all who offered, requiring no other qualification than a deſire to be made uſeful, and implicit obedience. The long duration of the novitiate, according to the law which reſtrained the novices from binding themſelves by the laſt vows till the age of thirty-three, gave time for inveſtigating the force of their talents, and propenſities. Each member was bound to obſerve the words and actions

actions of the ſeveral novices, and to communicate any thing worthy of note to the ſuperior of the houſe. The notes of the ſuperior were tranſmitted annually to the general of the order. As the impreſſions made on a well organized body fly uninterrupted to the one grand ſenſorium, this connected ſyſtem of intelligence placed before the ſupreme power in one view, the whole ſtrength and energy of the ſociety, and the particular qualities of every diſtinguiſhed member. In conſequence, all the deſigns of the Jeſuits were marked with vigor, perſeverance, and a happy iſſue. In the hour of need and danger the good opportunity was not loſt by delay in ſearching for proper perſons to execute. The word given from the central throne was heard and done in

their remoteſt dependencies among the nations of the earth.

Scorn and aſperſion, the only followers of adverſity, cloſely purſued the degraded Jeſuits. Misfortune made them demons; the ſame conduct eventually ſucceſsful would have ranked them more than men. If they applied in any inſtance the force and efficacy of a good principle to ill purpoſes, the value of it to others is not diminiſhed by their abuſe.

It was in the firſt point of view, that the exerciſe of young minds in the principles of religious and ſocial duty, was placed in the above remarks; after this foundation is laid, nothing is to be apprehended from making the beſt abilities moſt effective. In whatever part of the globe ſuch an arrangement

is ſuffered to make its way, it will there produce effects favourable to the peace and happineſs of individuals and the world at large.

Having endeavoured to place the principle of a judicious application of genius, in a light ſuited to its importance and tried utility; I conclude that no limits or perſonal diſtinctions are to be made, in bringing it forward, for the public ſervice.

We admire, and praiſe without meaſure thoſe characters, who have deſerved well of their country, in contributing to raiſe the common ſtock of knowledge, or to render eſſential ſervice to the ſtate. Muſt not we regret with proportionate ſorrow, that greater ſhare of genius, which in the courſe of ſeveral ages has been loſt to the community for want of due culture and encourage-

ment? The mechanic orders of every ſtate contain much the greater number of individuals. Several mechanic employments require mental acuteneſs and exertion in a degree no leſs than the liberal arts and ſciences. Moreover hard neceſſity is an excitement to the vigorous uſe of their faculties, which thoſe often employed in the liberal arts only feel imaginarily. Strength of mind, and that hereditarily improved, is not only therefore to be looked for in the ſchools of literature, but alſo in thoſe of artiſans. In theſe walks how many minds of ſuperior mould to the bulk of mankind, lie concealed and uſeleſs!

——————— "born to bluſh unſeen,
"And waſte their ſweetneſs on the deſert air."*

* Gray's celebrated elegy principally turns upon this thought, and variouſly diſplays it, in the moſt pathetic and glowing imagery of poetry.

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In a ſtate of nature, let one be for a moment ſuppoſed to exiſt, where all employment is compriſed in providing the mere neceſſaries for animal ſupport, and defending individually life and property; bodily ſtrength and active courage are the only characteriſtic qualities. In the ſavage ſtate theſe qualities are univerſally poſſeſſed, and few occaſions are known of one calling upon another to ſupply his defects. In the advanced ſtate of civilization, new and innumerable employments ariſe. Some are adapted for one, and ſome for another, and the ſeveral members mutually interchange their ſeveral excellencies. This civil life is in truth the proper ſtate of nature, that draws forth into action the inherent powers of the human mind, and diſtributes

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ſuitable employments to their different gradations. This is or ought to be the courſe of civilization; but how can that be called a ſtate of political refinement, which ſuffers the greater part of natural genius, only born for works of high contemplation, to be waſted away in common with that order of capacities, which riſe no higher than to carry into execution works of manual labour? Is not the ſocial ſtate materially defective in one point of political arrangement, from which the ſtate of barbarians is wholly exempt? The one ſuffers genius to lie neglected and ſterile, having no occaſion to apply it. The other preſſed with various exigencies and demands, loudly calls for the whole force of national genius that can be brought forward to ſupport it, and

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ſtill foregoes the uſe of the greater portion, that remains unemployed. An indiſcriminate application of faculties is equal to the few neceſſities of infant governments, but quite inadequate to the conduct of them in a more mature ſtate. Society has little to boaſt of, and creates new and artificial miſery, when a large concourſe of individuals is much affected by the appropriation of property, and the influx of luxuries, and a ſelection is made, only from a ſmall part of the aggregate to adviſe and execute the proper means of counteracting their effects.

From theſe obſervations I am naturally led to mention the propriety of eſtabliſhing a national ſeminary for the reception of indigent genius. The practical means of diſtinguiſhing great natural propenſities in the ſhade of penury and obſcurity

obſcurity are many and obvious. The parochial ſchools, eſtabliſhed in various diſtricts of the kingdom may be made uſefully ſubſervient to this deſign.

Every new remark on the ſubject of education is accompanied with ſome apology for the attempt. It is a tribute of reſpect due to the ſucceſsful eſſays of preceding writers on the ſame ſubject. But education in all its parts is of ſuch vaſt extent, embracing the whole circle of ſcience, that the endeavours of no one man can bring it to the ſummit of perfection, and to which, the combined efforts of many can only hope to approximate. A compiler might probably obtain a model nearer to the ſtandard of perfection, by gathering into one point of view, the excellencies, and eſpecially the agreements of various writers on the ſeveral branches. After all,

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his compoſite ſtructure will ſtand in need of frequent repair, and addition, accommodated to the gradual changes in ſociety, and the times. Theſe will ever be reſpectable pleas for new thoughts, upon this ſubject; and even old thoughts repeated will not be without defence. The plaineſt and moſt obvious truths often find their acceſs to notice the moſt difficult; long after frequent inſinuation are they ſuffered to gain admittance; they are near and within reach; and men ambitious only of graſping the great and remote overlook them. Falſe opinions are meteors of grand and lucid appearance, that ſoon vaniſh, never to return. True opinions revolve. Not the teſt of one age, much leſs of one life determines the nature of their exiſtence; contraſted experience places them beyond doubt.

When

When ſucceſſive writers fall into the ſame train of reflection, without previous or colluſive deſign; the accidental harmony is a ſtrong preſumptive proof of right judgment. Truth lies ſomewhere near when many hover together round the ſame point of ſearch. Under this impreſſion theſe few and irregular obſervations are ſubmitted to the public attention, on a ſubject, the ſtate of which however highly improved, does not wholly preclude the idea of further inquiry and new repreſentation.